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## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

The War: Bulletin, Jan. 19, p. m.-Jan. 26, a. m.—France and Flanders—Raid by Airships—Important Naval Battle—Russians Advance on Thorn—The Case of the Dacia, Austria-Hungary: Russian Religious Regulations, Belgium: Cardinal Mercier's Pastoral: a Summary, Germany: The Bishops' Pastoral: a Synopsis, Ireland: Catholic Chaplains in the Navy—The Party and the Country, Mexico: A Week of Blood—Atrocities, Rome: The Pope's Allocution. 377-380

### TOPICS OF INTEREST

The Young Man and Pharmacy—Lilliputians at Work—How Our Young Folk are Entertained—The Cheat—A February Festival. 381-387

### COMMUNICATIONS

Is Mr. Lind a Moral Coward?—An Appeal to Young Girls—“The Blackest of Lies”—What Are

We Teaching?—Old-Time Catholic Editors—The Question of a Daily—Fair After All. 387-389

### EDITORIALS

Praise of Crime—The Passions of Plants—The Gospel of Revolt—Censorship and the Index—Sisters and Sociologists—Aggressive Modesty—The White Robe of Mockery. 390-393

### LITERATURE

Balthasar Gracian.

REVIEWS: The Book of Red and Yellow—Round About Home—The Fellowship of the Mystery—The Wisdom of Father Brown—Short Sermons on the Gospels—Sermons for the Children's Mass—The Sunday Gospels Explained to Children—Conferences for Boys.

BOOKS AND AUTHORS: December's “Best Sellers”—“My Heart's Right There”—“On the Eve of

Home Rule”—Matthew Arnold's “Essays”—“The Lower Amazon”—Statutes of the Diocese of Rochester—Some German Booklets—Little Devotional Books.

BOOKS RECEIVED. 393-396

### EDUCATION

Protestant Arguments for Religious Education. 397, 398

### SOCIOLOGY

The Sisters of the Good Shepherd. 398, 399

### NOTE AND COMMENT

Preaching the Gospel in France—The Cost of Justice—Lecture by Governor Walsh—Death of Mother Deplanck—Verdict Against the *Menace*—Bishop Burke of Albany Dead—Vagaries of Methodist Bishop Burt—Help for Deaf Mutes—The Late Father Hugo von Hurter, S.J. 399, 400

### CHRONICLE

**The War.**—In the west, in spite of almost continuous fighting, there is little to record. The conflict in Alsace has been resumed with much vigor, but there is no definite news as to the result, except that the *Bulletin, Jan. 19, p. m.-Jan. 26, a. m.* French state that they have pushed forward as far as Hartmansweiler, to the northwest of Mülhausen, and that they are now about fifteen miles from the Rhine. In the vicinity of St. Mihiel the German line of communications is still secure, but here, too, the French claim some slight advance. In the Argonne the Germans continue their desperate efforts to regain the ground they lost in September. At Soissons there has been comparative quiet.

**France and Flanders** The same may be said of the rest of France and Flanders, except from Arras to Lille, where repeated attacks by both sides have gained but little permanent advantage. In Flanders only artillery attacks have taken place, the activity of the British warships being sufficient to check any movement near the coast on the part of the Germans.

The first raid by German airships on England took place on the evening of January 19, at 8.39 p. m. Six towns were bombarded for the space of about ten minutes, with rather meager results.

**Raid by Airships** The flashlights and the whirring of the engines overhead, while the ships themselves remained in complete darkness, added to the terrific detonations caused by the explosion of the bombs in the streets, threw the people into panic, and for a time it was feared that great damage to life and property had been inflicted. It turns out that only four persons were killed and ten injured; the loss to property does not exceed the sum of \$15,000. All of the airships succeeded

in making their escape. England is indignant and clamoring for reprisals. Germany is exultant and prophesying repetitions of the raid.

**Important Naval Battle** January 24, a German fleet of three battle cruisers, one armored cruiser, several light cruisers and destroyers were met in the North Sea by a British fleet of five battle cruisers, a number of light cruisers and destroyers. The Germans steered for home, according to the British report, and an engagement between the battle cruisers ensued, the ships running at high speed. After about three hours and a half of fighting the Germans reached the mine fields of their naval base, and so escaped; but shortly before, the Blücher, the slowest ship engaged, was overtaken, outranged and sunk. The casualties on the other German ships are said to have been large, but of the Blücher's crew only 123 have escaped. The Germans report that the British retired after a three hours' engagement off Heligoland.

West of Warsaw the violence of the fighting has notably diminished, and no further advance has been made by either side. Further north, however, there have been a whole series of engagements.

**Russians Advance on Thorn** in which the Germans have been trying to stop the Russian drive towards Thorn. In spite of minor successes they seem to have failed. Official dispatches from Petrograd state that the Russians have pushed forward to a line that stretches from Rypin to Kikol, and runs almost parallel to the southern border of East Prussia, and at a distance from it in one place of less than fifteen miles. The left wing of this Russian army is said to have approached to within twenty-five miles of the great fortress at Thorn. The German resistance has stiffened, and desperate efforts will probably be made to block any further advance. In

southern Poland the Austrians have advanced from the river Nida, and are fighting for the possession of Kielce. In Galicia, the Austrian offensive at Tarnow has had no marked success. Both sides seem to have transferred their main attention from Galicia to Hungary and Transylvania. Military experts seem to think that Austria and Germany look on the mobilization of Rumania as a real menace, and have determined to stop the Russian advance over the Carpathians, even at the sacrifice for the present of their vigorous offensive at Warsaw. The Russians are still in possession of a number of the principal passes, according to Petrograd, but to all appearances their invasion of Hungary and Transylvania is not making much progress. On the contrary, they are falling back in Bukowina, especially at Kirlibaba.

The case of the *Dacia* is attracting a good deal of attention. The ship originally belonged to the Hamburg-American line, and at the outbreak of hostilities was im-

*The Case  
of the Dacia* terned at Galveston. Unable to sail, it was sold to Mr. Edward M. Breitung, thus becoming the property of an American. As the ship was transferred to American registry, it was thought by its owner to be immune from liability to seizure, provided its cargo consisted of non-contraband articles. Accordingly, it was laden with cotton. Our Government then asked the British Government, through Ambassador Page, that it be allowed to proceed with its cargo and land at Bremen or Rotterdam. Great Britain refused to accede to the request, declaring in an official note to Mr. Bryan, that it was "impossible to agree that the transfer in the circumstances in which it has been effected is valid in accordance with the accepted principles of international law."

Nevertheless, Mr. Breitung insists on sailing. Great Britain has made it clear that she will seize the ship, bring it before a prize court, and make her own investigations as to whether the transfer can be regarded as having been made *bona fide*. There is every probability that the *Dacia* will be captured, because four British cruisers are said to be in waiting outside the three-mile neutral zone of the Galveston harbor, and there is little or no likelihood of her release. As to the cargo, Great Britain has declared her readiness to allow it to be transferred to another ship, and so proceed to its destination, or even to reimburse completely its owner for its value. The case of the *Dacia* is particularly involved, owing to the fact that it is one of the ships of the Hamburg-American line, and is subject to use by the German Government in the case of war. The precise issue, however, is whether a German ship transferred to American registry has a legal right to carry a cargo to a German port. Ships that were under the American registry before the outbreak of the war are at the present moment allowed to carry cotton to German ports without molestation, Great Britain having conceded the point in order not to injure American cotton interests. What attitude the Government of the United States will adopt in the event of the

*Dacia*'s capture is not certain, but both nations are anxious to prevent anything like a straining of relations. The Ship Purchase bill at Washington has received a considerable setback by the incident.

**Austria-Hungary.**—The following are the regulations made by the Russian authorities in Lemberg for the religious conquest of Galicia. They are summarized by the

*Russian Religious  
Regulations* *Revnitel Pravoslavia*, the personal organ of the Russian Bishop in New York.

In the first place religious toleration is announced and forcible "conversions" are forbidden. The meaning of this toleration is gradually made plain. Fugitive Uniate priests (*i. e.* in union with Rome) are not permitted to return to their flocks, because they have shown their unworthiness by deserting their people. New Catholic priests are not to be admitted without the permission, in every instance, of the Russian Governor-General. When three-fourths of the inhabitants of a village desire an Orthodox priest, one is to be sent. Orthodox priests in Uniate villages are to practise the Uniate rites—evidently to win over the Catholic population more readily. Only three Orthodox characteristics are preserved in such cases. The Uniate priest of a village may retain his church, even if three-fourths of the inhabitants desire an Orthodox priest, but a place of worship must be secured for the latter. All Uniates are to be welcomed with outstretched arms into the Orthodox Church. What the above regulations will mean in practice is sufficiently clear. They are illuminated by the "definite program adopted for the activities of the Orthodox clergy in Galicia," drawn up at a council of bishops held in Kieff:

The council adopted a resolution that the forcible conversion of the Uniates pursuant to the general ukase, as was done in 1875, must not take place; but set forth that wandering sheep ought themselves to return to the sheep-fold of their ancestors. As regards Uniate churches, they in the opinion of the council ought to be turned into Orthodox churches, where many of them had once been Orthodox, if any Orthodox people were found in the parish. If the churches, however, even from their foundation, had been consecrated as Uniate churches, they too should be turned into Orthodox churches, if a simple majority of the parishioners wished it. (*Revnitel Pravoslavia*, November 15, 1914.)

Every Catholic church in Galicia should therefore be made Orthodox if a simple majority of the parishioners desire it. How this might be brought about under the supervision of Russian authorities we may surmise. The Metropolitan of Kieff and Galicia, Flavian, and the Archbishops Anthony of Kharkoff and Eulogius of Volhynia took part in the council.

**Belgium.**—The famous pastoral of Cardinal Mercier is now accessible in an authorized translation published by Messrs. Burns & Oates. Inspired by the ardent pa-

*Cardinal Mercier's  
Pastoral: a Summary* triotism of a great citizen and the fervent piety of a great priest, the document may rightly be called a

masterpiece. In passages of pathetic sublimity, the Cardinal bids his stricken people look to the Figure of the Crucified. Only on Calvary can they learn why God allows the innocent to suffer. Taught by sorrow, men are returning to God. His hand is heavy upon the land, but in the end He will save Belgium, never more glorious than in the day of her desolation. Discussing the military situation, His Eminence lays down the principle that "the religion of Christ makes patriotism a positive law. There is no perfect Christian who is not also a perfect patriot." "War," continues the Cardinal, "when waged for war's sake, is a crime. War is justifiable only if it is a necessary means for securing peace." Applying these principles, the Cardinal then points out that, by the terms of the Treaty of April 10, 1839,

Belgium was bound in honor to defend her own independence. She kept her oath. The other Powers were bound to respect and protect her neutrality. Germany violated her oath. England kept hers. These are the facts in the case.

Replying to the objection that Belgium would have fulfilled her obligation by a verbal resistance, the Cardinal replies:

The laws of conscience are sovereign laws. We should have acted unworthily had we evaded our obligation by a mere feint of resistance.

Belgium does not regret what she has done, His Eminence proceeds to say. She exults in it. It is the most glorious page in her history, and "as long as we are required to give proof of endurance, so long shall we endure." In the frankest terms, the Cardinal insists that Belgium is not a conquered territory, but an independent State. Consequently:

The authority of that Power (Germany) is no lawful authority. Therefore in soul and conscience, you owe it neither respect, nor attachment nor obedience. The sole lawful authority in Belgium is that of our King, of our Government, of the elected representatives of the nation. . . . The invaders' acts of public administration have in themselves no authority, but the legitimate authority has tacitly ratified such of those acts as affect the general interest, and this ratification, and this only, gives them jurist value.

Those towns, however, which have surrendered are bound to abide by the terms of surrender. His Eminence urges the civilian population to abstain from all hostile acts, and, where the German authorities are in possession, to observe their orders, "so long as these rules do not violate our personal liberty, our consciences as Christians, and our duty to our country." The Cardinal then expresses his confidence in the Sacred Heart and our Blessed Mother, and announces pilgrimages, Masses of thanksgiving, and the erection of a National Church of the Sacred Heart, upon the conclusion of peace.

In conclusion he gives the names of forty-three priests and ecclesiastics, not with the army, who were put to death in his own and neighboring dioceses.

**Germany.**—The Catholic episcopate has issued an impressive pastoral. It is signed by the two German car-

dinals, three archbishops and twenty bishops. "We have celebrated Christmas as never before, *The Bishops' Pastoral: a Synopsis* Christmas in the world war, solemn and woeful, but likewise rich in graces, blessings and supernatural joys." The war, they admit, has been a severe Advent school, but it has brought the people nearer to their Saviour. The storm has clarified the atmosphere, religion has come into her own again, the call to arms has been a call to Confession and Communion, the Lord has become the bond between the men in the field and the dear ones at home, the splendid example of the soldiers has reacted upon the entire civilization. "Lord, stay with us," is the call of the troops, "because it is toward evening!" The entire pastoral is written in the most profound spirit of devotion to the Sacred Heart. The war is a judgment of God upon all the nations involved in it. The main duty, therefore, at this moment is penance and reparation. It is not the purpose of the prelates to examine the consciences of other nations. Before, however, enumerating the sins of their own people, they deem it necessary "to proclaim that Germany is innocent of the present war and that it was thrust upon their country from without." All misunderstanding thus avoided, they can freely call to mind the sins which Germany has committed in common with other nations: the sins of irreligion, the desecration of marriage and of its blessings of childbirth, the coarse passion for wealth and pleasure, the sins of modern literature, art and dress. They therefore set aside three days for acts of public reparation to implore forgiveness of the Sacred Heart and through this of the Triune God. Recalling to mind the consecration of mankind to the Sacred Heart of Jesus made in 1899, they ask all Catholics to consecrate anew their own hearts, their families, their parishes, their dioceses to this Divine Heart, that so the time of distress may be turned into a time of grace and they may obtain strength to bear themselves in a Christian manner amid defeats and victories, and "that they may give to God alone the glory of that final victory" which they hope to gain. The pastoral closes with a petition for speedy peace.

**Ireland.**—The *Irish Catholic* of January 16 again denounces the insufficiency of Catholic chaplains for Irish sailors, who form the vast majority of Catholics in the Royal Navy. Noting the statement of the London *Tablet* that a Catholic chaplain has been recently appointed for each squadron of Admiral Jellicoe's fleet, it shows that this was a consequence of its own agitation, but in no way satisfies requirements. Apart from the fact that one chaplain is insufficient for a squadron of eight battleships and a cruiser with a total of 6,700 men, England has a number of other fleets and patrol flotillas all over the seas of the world, in which there is absolutely no spiritual provision for Catholic sailors. They must await arrival at port to attend to their duties; and even here

*Catholic Chaplains  
in the Navy*

much is left to chance. If the Admiralty, it adds, wants Irish sailors and marines, it must show that respect for their religious feelings which is paid so scrupulously to Sikhs and other pagan soldiers. It should take counsel of Cardinal Logue in the matter, as has been done, after much agitation, by the War Office.

The United Irish League in annual meeting reelected its officers, endorsed Mr. Redmond's attitude on the war, and declared that the convention system of electing Mem-

*The Party and the Country* bers of Parliament must be more rigidly enforced than ever, until Home Rule is in operation and firmly

established. This was in reference to the Kings County election, in which a Nationalist constituency rejected the Convention's nominee. The present methods in Parliamentary nominations and the Party's purpose to maintain them at and after the inception of Home Rule have been vigorously protested in the *Independent* newspapers, the most widely circulated in Ireland. The Secretary of the League reported that there were 200,000 Irishmen in the British armies, and Lord Crewe officially announced that every Irish regiment was at the front, excepting apparently the Ulsterite regiments, which are stated to have been stationed elsewhere. False reports of Professor Kuno Meyer's statements in America caused the Cork Corporation to delete his name from their roll of free-men, but a restatement of his services to Gaelic literature prevented a like action in Dublin. The closing of all Irish ports, and the suppression, exclusion and rigorous censorship of newspapers have left the Irish public in ignorance of many matters of common knowledge in the United States. The Dublin *Catholic Bulletin* magazine protests against this, and also against the order, rigidly executed, prohibiting the buying, selling or manufacturing of arms, and the dismissal, arrest or deportation, without trial, of officials and others, although "the Home Rule Act is on the Statute Book."

**Mexico.**—During the past week battles occurred at many places in distracted Mexico. The scenes of the greatest conflicts were Monterey, Saltillo, Puebla, and near Tampico. Dispatches of Jan-

*A Week of Blood* ary 23 announced that Villa had taken

Puebla; this was denied by Carranzistas. The fighting at the last-named place has been particularly ferocious; on this account the Carranzista forces have postponed their attacks on Mexico City, where 10,000 Zapatistas and 3,000 Villistas await their coming. Gutierrez, the ex-President, has been heard from at Monclova, where he has taken the field. He is supported by General Robles, Benarides, Blanco, Natera, Chao, Zuazua and Sanchez. This is an anti-Villa faction; it is not clear, however, that Gutierrez intends to support Carranza. Another uprising has taken place at Meridan, in Yucatan. Some State troops revolted and attacked the city, but were repulsed after strenuous fighting. Further news of the new revolution is not reported.

The New York *Sun* of January 22 published some letters written by a correspondent who was in Mexico City during the incumbency of Gutierrez. He says in substance that the Carranzistas are robbers, "bent on getting together as much portable property of other people as possible."

*Atrocities* To say that they sacked the town before they left it, would not be an exaggeration. Then fifty-odd long trains were loaded with every conceivable kind of spoil, huge mirrors, pianos, automobiles, coaches, tapestries, clothes, everything, in fact. I imagine a retreat of the Huns or the Vandals would be the same.

The writer further says, (1) that the Villistas "shoot up" the capital at night and execute many people on political grounds; (2) that the number of "rounders" and others killed by Villista officers in drunken fights is legion.

The Villistas, usually generals, colonels, lieutenant-colonels and other officers, go about in droves of from six to a dozen. They are all drunk and all begin to shoot at once without any preliminary, as a rule. Sometimes the fight is the result of a clash between two "bunches" of these "bad men," but more often the Villistas all stand together, and it is a question of shooting out the lights, shooting at a man's feet to see him dance, or probably filling him full of holes because he doesn't look as though he liked the performance.

**Rome.**—A consistory was held on January 22, at which the Pope delivered a splendid allocution. As usual, His Holiness, while deprecating the awful ravages of the war, proclaimed the absolute neutrality of the Holy See. As Father of all the Faithful, he gave thought not to the special interests which divided nations in this conflict, but rather to the common bonds which made men brothers in the Faith. The Pope appealed to the warring nations in the following memorable words:

We make appeal to the sentiment of humanity of those who cross the frontiers of hostile nations, conjuring them not to devastate the invaded regions more than is absolutely necessary from the standpoint of military occupation, and, above all, not to wound without actual necessity the feelings of the inhabitants in their dearest possessions, their sacred temples, their ministers of God, their rights, their religion and their faith.

The allocution is distinguished by its lofty tone and sincere, unaffected piety. It should put an end to all the false rumors concerning the attitude of His Holiness toward the war. The world now knows officially that Benedict XV deplores the strife, but is absolutely neutral. The Associated Press reports that the Pope has ordered a day of prayer and penance, on which all Catholics are to beseech God to send peace to the distracted world. February 7 has been appointed for Europe and March 21 for the rest of the world. The devotions to be practised are set down, an indulgence is granted, and a special appeal is made that children receive Holy Communion. Catholics will learn details concerning "Peace Day" from their pastors in good time.

## TOPICS OF INTEREST

## The Young Man and Pharmacy\*

THE profession of pharmacy offers to the worker an unusually wide and productive field of endeavor. Indeed, it is so many-sided that it presents a sphere of usefulness to men having scientific inclinations as well as to those who are commercially inclined. Its fruits are within the reach both of the self-made man and the college graduate. Some of the most prominent men in this country to-day are pharmacists or have been pharmacists.

The educational requirements which the prospective pharmacist must possess are becoming more stringent each year. This is as it should be, for it is but right that the men who are charged with responsibilities as grave as those of the pharmacist, should possess good academic training as well as good vocational training. The day when a grammar school education sufficed for the professional man has passed into history, and unless the lad who has been unable to obtain more than a grammar school training further educates himself by constant private study he is most likely to fall far short of success in a profession. Unhappily the word pharmacist signifies to the greater portion of the laity merely a drug-store proprietor or a drug clerk. And drug store in these days, at least in the big cities, means to the public a modified form of department store, in which the sale of drugs and the compounding of prescriptions play only a minor part. This conception of pharmacy may hold good to a great extent in the larger cities, but if the average drug store in the United States is taken as a criterion, the ethical side of pharmacy, if it does not overshadow the commercial side, is at least as prominent.

Pharmacy is one of the very few professions which offers to the student an opportunity to earn a living while he is attending college. The drug-store boy, who later becomes the clerk and proprietor, may acquire his practical experience even while he is attending the grammar and high school. In fact, many proprietors prefer school boys who can give their services during the "time off" after school hours. Pharmaceutical college courses are usually so arranged that the student attends classes only on alternate days of the week, and is thus enabled to continue his drug store work, both for experience and financial remuneration.

There is no other calling which offers greater opportunity for advancement than the profession of pharmacy. The man who "clerks" to-day may own a pharmacy to-morrow. As soon as he is legally qualified as a pharmacist he can become his own "boss," and that is one of the greatest advantages which pharmacy possesses over other callings. Most other professional men are dependent

upon the people "higher up" for their positions and advancement. Few can start in business on their own account because of the great amount of capital necessary, whereas the average drug clerk who lives economically can save sufficient money to start himself in business in a comparatively short time. Pharmacy offers a field to the man who, after leaving college, decides to make the professional side of the calling his chief stock in trade, and at the same time it offers a field to the druggist whose tendencies are commercial. The former becomes the right-hand man to the physician, performing clinical analyses and acquiring a reputation as a prescriptionist, while the latter caters more to the whims of the public and acquires a reputation as a business man. Both classes of men have promising fields in which to make their influence felt.

A pharmaceutical course in our modern colleges of pharmacy usually requires two years for completion. If at the end of this course the graduate decides that pharmacy is not the calling for him to follow, his time has not been wasted, for he has an excellent foundation for further study. For instance, he is very well prepared to study medicine or dentistry. He can, with a little more training, take up manufacturing pharmacy and become the head of a department, a superintendent or a manager in one of the large pharmaceutical manufacturing plants. The colleges have nearly all made preparations to give further courses to graduates in pharmacy, covering many lines of chemical, botanical and pharmaceutical work. Such courses fit the post-graduate student for positions in research and commercial laboratories. Thus a pharmaceutical education, coupled with good practical experience, becomes an invaluable asset to any man, whether he intends to follow the practice of pharmacy itself or whether he later intends to broaden his field of usefulness in allied lines.

Of course pharmacy holds out no inducements to the man who, in the very beginning, demands twenty-five dollars a day, and wishes to work four hours a day, with an hour free for lunch. But for the man who is satisfied to net twenty or twenty-five dollars a day, once a week, and is willing to work with a vim, pharmacy becomes a calling rich in opportunities, just waiting to be seized and made the most of.

The services of the pharmacist to the community in which he lives are of such a nature as to place even the most commercially inclined in a position where he is looked up to by the people at large. Every educated man can command the respect of his fellow-citizens, and the pharmacist is no exception to this rule. In the larger communities it is of course more difficult for the druggist to become as important a personage as he can become in rural districts, but that is true for all professions. There is hardly a city or town in which pharmacy is not represented by some members of the profession when questions of the public health are under discussion.

The activities of pharmacists in the Government

\*The twenty-sixth of a series of vocational articles.

service, in hospitals, with manufacturing concerns, in analytical and research laboratories and in the retail store, offer so great a variety of interesting, useful and remunerative work that the reports of yearly increases in the number of students in attendance at colleges of pharmacy excite little wonder.

The worker will succeed in any line of endeavor that he may select, and pharmacy offers not only a great deal of work to the worker, but a great variety as well, of which the true professional man never tires.

CHARLES M. MUNSCH,  
*Munsch, Protzmann Co.*

#### Lilliputians at Work

A PETTY host, filled with malice, has long been busy striving to overturn the pillars of our national Constitution and to shake its foundations. Small in spirit, cowardly in method, little in all that goes to make a man, nevertheless they have often been potent for evil by their united efforts. For the liberty of our native land they would substitute the tyranny of bigotry; for fraternity, civic hatred; for justice, religious persecution. Though the Church which they assail is raised above their Lilliputian efforts, and the white radiance of its beauty can never be soiled by them, yet its members and institutions may be made to suffer from their fanaticism. Like Middleton's witches, they frequently bring about their immediate object: to "raise jars, jealousies, strifes and heart-burning disagreements, like a thick scurf o'er life." There are besides greater dangers than these to be apprehended. A glance at the past may be a warning for the future.

When the war of the Revolution had been fought, and Catholics and Protestants in common had cemented with their blood the foundations of the new republic, it might reasonably have been hoped that bigotry would be forgotten and Catholic patriotism receive from all the just meed of recognition which the Father of his Country so unreservedly bestowed upon it. The same might have been looked for even more assuredly after the war of 1812. Yet a renewal of the spirit of intolerance was to be witnessed before a score of years had passed, and in 1831 an organized press propaganda of slander was begun against the Church, after the first severe outbreaks of fanaticism had already taken place.

The bigotry incited by pulpit and press, and stimulated by public placards, found its complete expression in the destruction of the Ursuline Convent at Charlestown, Massachusetts, in 1834. Not only was the Blessed Sacrament dishonored, but everything within the building was destroyed before the torch was set to it. The engines that arrived at the scene of conflagration stood idly by and the firemen watched the drunken rabble dancing in glee about the burning pile and then retired. The magistrates did not move a finger. Such are some of the details given by John Gilmary Shea. "The mob," he writes,

"did not even spare the graves of the dead. The coffins were torn open and the bodies exposed." A farcical trial, with the set purpose of acquitting the rioters, completed the incident. The charges made against the Sisters were disproved by a Protestant committee, but the harm had been done. Such was the first result of the campaign of slanderous accusations carried on against Catholic institutions. The churches in Boston were threatened and could rely for their protection only on the strong arm of Catholics themselves. The Pope was shot in effigy by the Washington Artillery.

The work of the father of lies now continued. The spirit of Benedict Arnold was abroad in the land. Men were to be found then, as now, willing to betray the peace and welfare of their country in order to satisfy their bigotry or promote their own private interests. Associations having such purposes in view arose and passed away and were supplanted by new organizations with the same scope and nature. Each worked in turn upon the ignorance or prejudice of the men whom it deceived. Unscrupulous politicians were not unwilling to use them as political tools.

The Angel of darkness is a gentleman, Shakespeare tells us; he is a patriot, he can even be the purest of pure evangelicals. All these forms he must assume, singly or together, if he would succeed in deceiving a people who, though they desire fair play, yet can readily enough be deluded for a time and betrayed into acts of injustice and tyranny against the victims of calumny. The Native American Party arose in 1844, when the American Protestant Association, founded in 1831, had been repudiated as an organized falsehood by American Protestants.

It was the Bible which was now in danger at the hands of the foreign papists. They had preserved it to the world for all these centuries, they had guarded it as one of their greatest treasures, they were willing to lay down their lives for the least of the truths it contained. For this very reason they insisted so strongly upon the exclusive use of an approved Catholic version for the children of the Church. But reason obtains scant hearing from fanatic bigotry. It were easier to argue with poor, distraught and raving Lear, bidding the cataracts and hurricanes spout, and heaven's lightning singe his white head, than to convince blind prejudice. Worse than all is the wilful malice or base political intrigue that underlies such movements. The noble work accomplished by the Native American Party during the first five months of its existence was thus summarized by the Rev. M. Fithian, a Protestant minister:

Two Catholic churches burned, one thrice fired and desecrated; a Catholic seminary and retreat consumed by the torches of an incendiary mob; two rectories and a most valuable library destroyed; forty dwellings in ruins, about forty human lives sacrificed and sixty of our fellow citizens wounded; riot and rebellion and treason rampant; the laws boldly set at defiance, and peace and order prostrated by ruffian violence.

To picture in detail the scenes of bigotry and fanaticism, of anarchy and treason which now followed with the appearance of the American Protective Association, founded in 1852, were a long, revolting, dismal task. In "Loyalty of Catholics," from which the above extract is quoted, a brief enumeration may be found. The protective act of the fanatics was an attack upon a convent of helpless and inoffensive nuns in Providence, R. I. Next followed outbreaks of civic hatred from press and platform in the cities of Boston, Baltimore, Wheeling, Pittsburg, and many other places. The agitation reached a climax in the mob attack upon the Cathedral of Cincinnati, resulting in the loss of several lives. The patriotic work now continued with the bloody riots of St. Louis; with the tarring and feathering of a Jesuit priest at Ellsworth, Maine; with the attempted destruction of churches in Newark, N. J.; Williamsburg, N. Y., and Manchester, N. H., and with the successful burning or wrecking by gunpowder of Catholic churches in Bath, Maine; Dorchester, Mass., and Sidney and Massillon, Ohio. The supreme triumph of the movement was the murder of a hundred poor Irish and Germans on "Bloody Monday" in Louisville, Ky. Here, surely, is an honorable record of achievements in the service of the powers of darkness, for a period extending only from 1852 to August 6, 1855. The latter is the date of the massacre referred to of which Bishop Spalding wrote:

We have just passed through a reign of terror, surpassed only by the Philadelphia riots. Nearly a hundred poor Irish and Germans have been butchered or burned and some twenty houses have been fired and burned to the ground. The city authorities, all Know-Nothings, looked calmly on, and they are now endeavoring to lay the blame on Catholics. ("The Centenary of Catholicity in Kentucky," Hon. Ben. J. Webb, p. 484.)

This last incident, indeed, was a refinement worthy of Nero himself. There is no need of continuing the sickening recital. Every rope and wheel and pulley of political intrigue was now set in motion to destroy the religious liberty guaranteed by the Constitution. Petty, spiteful Lilliputian efforts; but dangerous because of their very persistence.

The lesson is plain. Let our great "puissant," American Catholic Church be alert in defence of its rights. It can never be over-watchful against its ever-wakeful foes. True, their weapons of calumny and slander may appear no better than children's toys; but a giant once fell asleep, so the story goes, and awoke to find himself helplessly bound by a thousand and one cords, fastened by despicable little creatures. There is a lesson for us in the Gulliver of fiction.

JOSEPH HUSSLEIN, S.J.

#### How Our Young Folk Are Entertained

WE wanted to celebrate Twelfth Night—the real gift time, by the way, for it was then that the Kings of the East came bringing their gifts to the newborn King—and so a party of us arranged to go to a

theater that presents so-called vaudeville. There was a presumably serious playlet to be given by a well-known actress at the end of the bill, hence we could come as late as we liked and yet see the main portion of the evening's entertainment. I am sorry to say that I for one was rather shocked at what that very popular form of entertainment, vaudeville, has become in recent years. It is some time now since I attended one of these performances, but as this was a house of a well-known circuit that rather prides itself on its "high class" and advertises its absolute freedom from anything that can possibly shock even the most delicate susceptibilities of even youth or mother, there seemed to be every assurance that we should have a good, *clean* evening's fun.

There was not a single feature on the program which we saw that was without some vicious element, and three of them turned entirely on viciousness and suggestion of evil, or at least on irreverence for some of the things that count most in life. Some of the features were manifestly arranged with a deliberate idea of attracting children, or at least young folk of from twelve to sixteen, for there are no more children except those in arms or just out of them, and evidently there must be a good attendance of such young folk, at least at the matinees. I have been wondering whether our modern parents, themselves busy about many things and not always intent on the *unum necessarium*, know quite what their children are having presented, but, above all, suggested, to them in present-day vaudeville. If this performance the other night is to be taken as a criterion, I know nothing that, to my mind as psychologist and physician, would be so likely to do harm by furnishing evil suggestion to susceptible minds.

Here is some of what we saw and heard: We missed some trained animals and some freak musical performers, but then Twelfth Night dinner with friends was more interesting than these. When we arrived at the theater they were just in the midst of a sketch in which a young man and a young woman who have been at a picnic on an island not far from New York with a crowd of others, find that the steamer has gone without them and that they are probably to be left alone there together for the night. The situation is not pleasant at best, but it is treated very broadly, so as to make it still more unpleasant, and the couple dance and sing with interludes of suggestive remarks. Perhaps young folk miss all their significance but most of the audience did not.

Then we were treated to a scene in a distant country whose picturesque costumes lend themselves to theatric effect. The granddaughter has come back to her grandfather, sent by her mother, who had run away to be married years before. The granddaughter is a cute little girl, played by an expert on the stage, however, dressed evidently to attract the attention of young folk who might come to the theater, and with a special appeal because of her girlish ways and her doll—which serves the purpose of some rather broad jokes. She proved to be

a very sophisticated granddaughter, however. She is quite willing to agree to anything that grandfather says, because he has the "chinks," as Juliet's nurse says, but whenever he suggests anything that is at all contrary to her own inclinations her external agreement and submission are accompanied by side remarks derogatory to the old man for the benefit of the audience. These make the vulgar laugh, but they can not but make the judicious grieve. There is a half hour's lesson in irreverence for the old that will not soon be forgotten by the young person who sees it. I know nothing that is more lamentable in present-day life than the lack of reverence for the old and the lack of respect for the authority of parents and others who have a right to give directions. After seeing this sketch I knew another factor making for this disrespect of authority of which I had not been directly aware before.

We were next treated to some scenes from a wondrous dreamland arranged so as to make a strong appeal to the ever-susceptible curiosity of the young, to try the effect of opium in securing wonderful dream happiness. For the best part of a half hour the fairyland of the opium dreamer was exhibited. A typical "dope fiend," in the language of the day, that is, one of those pale, haggard, thin individuals, with a drawn face and a far-away look in the eyes and a somewhat uncertain, shuffling gait that has now become the familiar type of the young man who is the victim of a drug habit, comes on the stage and is greeted by a hard worker, just out of a job, who finds life very hard and the outlook very discouraging. The opium taker—let us call him frankly what every one present knew that he was meant to represent—proceeds to tell the worker how he smokes himself into dreams in which he is wealthy beyond the desires of the most avaricious, and in which he lives the most luxurious of lives, with diamonds of immense size all around him and pearls and gold and beautiful women and soft music that banish all care and keep him from worrying about anything and everything. The worker wants a try at it and is given a few puffs of a cigarette, and then the scene changes to a cave of Aladdin, where diamonds sparkle and gold glitters, and where beautiful, almost nude women come and dance for them and sit on their knees and smother them with kisses, and where they hang diamonds on themselves and have "just oodles and oodles" of wealth and oceans and oceans of happiness. The cave breaks up with a crash and the actors are sitting in the cold, on the corner of the Bowery (for the scene is presented in New York, to make it more realistic and to give it a surer personal appeal), when a policeman wakes them up by rapping with his night stick.

I have to do with drug habitues to some extent, and I know how the habit begins. More doctors and nurses suffer from it in proportion to their number than any other classes, because they have the drug near them and because of the constant suggestion that they can relieve tiredness or ill feeling of any kind by recourse to it.

Suggestion and facility help more than anything else to the acquisition of the habit. Many a young man has told me that he began the use of opium or cocaine because of curiosity as to the wonderfully pleasant dreams that are said to come in that way. Poor Francis Thompson seems to have had his habit greatly emphasized, if not initiated, by his mother's unfortunate gift to him of De Quincy's "Opium Eater," which perhaps she thought would prove a deterrent. As to the pleasures of the "dope fiend" I may say, as a physician who knows something about it, that, as I have written in my book on psychotherapy, it is not that to have opium is heaven, so much as to be without the next dose of it is hell, that causes the persistence in the habit. The craving for it becomes intolerable. It is almost maddening to be without it, but the pleasure produced by it is slight compared to the painful discomfort and awful depression of the intervals.

The closing piece of this delectable program was the crowning event of the evening, so far as regards the suggestiveness of the material. A lady! whose husband is under a charge of murder resolves to consort with a set of vile women in order to secure the evidence for his acquittal, for she is sure that he is innocent. For three months she has lived with them, joined them in drinking, associated with them in nearly every way, and has achieved the unenviable reputation of being more fickle and heartless and of having more lovers than any of the others. Finally, on the evening before the trial, in desperation because her evidence is as yet incomplete, an arrangement is made for an especially hilarious evening, and this is the scene given in this high-class and thoroughly respectable vaudeville.

The women drink until the companion of the "virtuous" wife is thoroughly inebriated, that dear lady herself only pretending to be drunk, but doing that to the queen's taste by swearing and admitting soft impeachments as to her coquetry and all the rest, until finally, in the midst of the drunken orgy, a confession is obtained from the drunken creature that the death in the case was not a murder but a suicide. Detectives in an adjoining room hear this and of course all is then supposed to be well. Just what any exclamations of such a besotted woman could possibly be made to mean in any serious court of criminal law is hard to understand.

That was the end of the evening's entertainment, or rather it was not quite the end, there was still the aerial performances of a lady in a colored union suit, with nothing else on, and then the audience was dismissed to its virtuous slumbers.

If that is an example of vaudeville as it is now given, and if the theaters continue to be crowded with young folk, as they are, it is rather easy to understand why there should be so much complaint of lack of reverence for nearly everything in life worth while. Teach what we will in schools, here is a post-graduate course in vicious suggestion that will far outweigh years of in-

struction, because its appeal is to that lower set of instincts in man which are so powerful if given any opportunity for special development.

If there is anything that would make it quite clear that the greatest of care must be exercised as regards performances which young folk attend, it is the consideration of a sample program of this kind. We have heard much of the evil influence of ugly sex problem plays at the theater, but usually the better class vaudeville has been supposed at least to be reasonably free from vile and vicious suggestion. Manifestly it is not. Yet its degeneration might have been expected. When people are constantly looking for entertainment and have lost the faculty to entertain themselves, ordinary modes of amusement soon fail and excitants of various kinds must be presented to them, or, as habitual vaudevillians themselves say, "ginger and pep must be put into the acts."

What the burlesques which represent the lower order of vaudeville can possibly give that is worse than this, though they must be worse because they are bitterly condemned on all sides, I find it hard to imagine. Anything much worse than this would surely be deterring by its vulgarity. Even this high-class performance approached that limit rather too nearly to be quite comfortable, I should imagine, for a good many people. It is manifest that the work of the Catholic Theater Movement is sadly needed for much more than the regular theaters with their problems, for now the more popular play-houses are being invaded by the same vicious elements.

JAMES J. WALSH, M.D.

#### The Cheat\*

A DISHONEST business man is as despicable as an impure woman, and for the same reason. He has betrayed his greatest trust in life. His sin is deliberate perversion. He has turned the enormous powers given him into instruments of hell.

Nor is it always the size of his crime that makes him despicable. The greater a man's trust in life, the more we look to him not only for fulfillment of that particular trust but for sterling example in all his acts. Here as nowhere else is the falseness of over-specialization bared to our eyes. You can not specialize in one form of goodness. If you fulfil one trust nobly, the world expects nobility from you in other things as well. And the world is only just. If you have managed a railroad honestly, and then cheat a widow in the management of her tiny estate, you are as despicable as if you had filched thousands from every stockholder in your gigantic company.

A certain American consular agent in Europe this summer gave a distracted refugee three hundred francs in exchange for a thousand-franc draft. That he was accepting somewhat over two hundred per cent. commis-

sion for this little transaction mattered little. He actually boasted of the ease with which he could make money on this plan. The man had offered him these terms; he accepted them. Why not? He had acted as a private individual, not as consular agent. What he forgot was this: the refugee came to him only because he was an agent of our Government. He trusted him. And this consular agent betrayed his trust—openly and shamelessly, to be sure, but none the less basely.

A large employer often betrays his trust in exactly the same way. Laborers, generally in more or less distress, come to him and offer certain terms. They come to him because his reputation and position are good. He takes advantage of their offer and employs them at starvation wages. His conscience is clear. To all outward appearances, he has made a simple contract to which the other party acquiesced. What more could one ask?

What such employers forget is the economic pressure on the other party. Our consular agent forgot this. Thousands of men who make unfair contracts forget this every day. They think that because a man watches you rob him and makes no protest (no effective protest at least) you can not really be robbing him. They forget (or pretend to) that he is bound hand and foot, and gagged as well.

Nearly all the dishonesty that poisons our economic system is of this sort. The dishonest contract which the law allows and equity condemns is actually a Bible for some men. They guard it as a sort of *Vade Mecum*. Of course, they run a risk. At rare times Equity is applied; and then the scoundrel shrieks his protests at what he delights to call an infringement of personal liberty. The liberty to steal the gold of a sick man is always strangely prized. Every vague, well-meant clause of the national Constitution is given a new and sinister meaning. Coaches and four are driven gaily through libel suits, police power is invoked, and commissions are set at work on lengthy reports; all that the personal liberty of the dishonest man may be kept sacred.

In this chaos of activity, the liberty of the other man is lost. It may very well be that labor unions have sinned; but at least one of their principles is sound. No contract is equitable unless both parties are free; and that means free economically as well as legally. Labor has sought freedom in union. Perhaps that is the wrong way; or perhaps only certain methods of union are wrong. But in any case the motive for union is equitable. The demand to be economically free before making a contract is just; and if more of our courts could exercise equity jurisdiction and annul unfair contracts half the necessity for strikes and social war could be cut away.

But equity still has a little vogue in this country. In many places, there is a general tendency to make more of its doctrines available. But this tendency is feeble. It will be some years before its strength will force definite action. In the meantime what can we do? The Church's message of love is also a message of equity. Love in-

\*The eighth of a series of special articles.

spires and guides equity. Love is the source of God's eternal justice. Where and how can we apply this justice to the chaotic business life of to-day?

A little conscience cleaning must be our very first act. The insidious perversions of personal liberty on every side have not failed to touch us. When we have to grope about in a gray mist for so long, we sometimes forget what pure light is. Our own judgments get warped, and our own consciences get smeared with a dirty deposit. The disguise of the dishonest contract is so clever that it often gaily deceives us. Before we pose as evangelists of equity and justice, we had better examine a few of our own contracts. We had better see just how often we have stroked our own uneasy souls with the phrase: "I merely gave what was demanded. Surely it's not my fault if the demand was too small!"

Real public opinion is often ineffectual because the specialist despises it. But public opinion in the narrower sense, that is, the collected opinion of specialists in the same field, is the greatest force, for good and bad, of to-day. Sometimes it condones the most contemptible crimes; again it works a transformation for good. The opinion of laborers will not reform the society drunkard, but the opinion of other society men will. In exactly the same way, once we have cleaned our own consciences, we, as Catholic business men, can create an opinion right in our own field that will brand the dishonest contract with the mark of the devil.

Do you remain on good terms with the man-who cheats at cards? Do you continue to welcome him to your house, to introduce him to your wife and children, and to show him every sign of respect? Of course not. Then why do you keep on showing respect for the man who makes notoriously dishonest contracts? Is it simply because our imperfect law has not yet reached him? If so, you are only a hypocrite. You want the forms of respectability and nothing else. Or is it simply because society in general is not yet awake to his crime and you are afraid to be called scrupulous and a cad? If so, you are a coward as well as a hypocrite.

Ask yourself this question: Just why do I want to keep the friendship of a man who cheats a poor laborer, or an humble shopkeeper, when I would loathe the very sight of a man who cheated at cards? If you are not a hypocrite or a coward, if you are not afraid to be one of the formers of opinion instead of being its slave, then there is but one answer. You are not awake. You are in a torpor. The gray mists have both blinded you and made you dull. Then awake; be strong; be just, and force others to be the same!

RICHARD DANA SKINNER.

#### A February Festival

THE Purification, or as the old English called it, Candlemas, is one of the homely, democratic gatherings of the Catholic family. There are solemn and stately days like Corpus Christi; days when heaven and earth re-echo with

riotous joy as at Easter; terrible days of pleading when the barren trees drop sad tears on a shuddering earth, like All Souls. But the striking thing about Candlemas is that it is a festival of the obvious, almost of the commonplace. For in the passing drama of the liturgical year the Church sets out on the stage just a workingman's family, an aged priest who had kept the faith, and an elderly widow who was conspicuous for nothing more remarkable than attending to her own concerns and saying her prayers. And because on a certain day in the temple at Jerusalem this little group of persons met—the carpenter and his wife and the Child, the aged Simeon and Anna the widow—nearly two thousand years after the event a considerable portion of two hundred million or more Catholics gather together in different parts of the world, to enact a little drama in commemoration. *O admirabile commercium!* "O wonderful exchange! The Creator of mankind taketh unto Himself a human form, and vouchsafes to be born of a Virgin; and proceeding forth as man without seed, hath bestowed upon us His own divinity." The secret of the Candlemas play is this: the Child is the Light to lighten them that sit in darkness and in the shadow of death; and by a divine paradox we see in the helpless Babe the Creator of the universe, and behold the Man-God offered to God in His own temple.

Before the Mass is sung there is the blessing of the candles; and although the ceremony is shorn of many of its former glories, it is still a little pageant. There is the general in command, the priest, who, with his assistants all vested in penitential violet, stands at the place where the Epistle is wont to be sung; for it is a drama that precedes the preaching of Christ's Gospel. On the table before him lie the candles of pure wax, the offensive weapons of this little army of the little Prince of Peace. Five times the priest cries aloud to the great Father of Lights, for it is the blessing of arms. He cries aloud the first time that they who bear the waxen spears may, by the intercession of Blessed Mary and of all the saints, obtain health of body and soul, whether they be on land or on sea. At the second cry he asks that they may abound in sweet charity, and merit to be presented in the temple of God's glory. The third time, that in this Christian warfare their hearts may be inflamed with the brightness of the Spirit, and that the dark foe of vice may be scattered and put to flight. Again he cries that the light of the Holy Spirit may never fail in His soldiers. And at the fifth prayer he prays that as the Son of God was on this day presented in the temple in the likeness of man and was acknowledged by the aged Simeon; so by the Spirit men too, may acknowledge, love and serve Him. And having made the saving Sign, the priest sprinkles the blessed water, and waves the smoking censer about the peaceful weapons of this peaceful army.

Now they press forward, each to receive the waxen spear, hallowed and sanctified in the Name of the great Captain of the Church Militant; and the while holy Simeon chants his song: "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace. Because my eyes have seen thy Salvation. . . . a light to the revelation of the Gentiles." Now the battle array is formed, and the standard-bearer clad in shining dalmatic stands forth at the head of the little company; each spear-head is tipped with a flickering light, and they wait, young men and maidens, old men with bowed backs and quivering hands, aged women with high piping voices, wait for the order to advance. From the altar there echoes the word of command: *Procedamus in pace:* "Let us go forth in peace." Immediately there comes the answer. With one voice arises the cry "In the Name of Christ. Amen."

The company has set out. The cross glitters amid the smoking clouds arising from the censers, two by two the

flame-tipped spears pass along, in honor of a carpenter's family, an old man and a widow. And as they pass on their way East and West foregather, and the Latins sing in their tongue the words of John of the Golden Mouth: *Adorna thalamum tuum, Sion;* "Make ready thy bridal chamber, O Sion, and receive Christ the King, borne in the arms of Mary, who is the gateway of heaven: for she indeed beareth the glory of the new light. She, a Virgin, carrieth in her arms the Son begotten ere the light was: Whom Simeon declareth to all the people as the Lord of life and death, and the Saviour of the world."

The little army turns; it has gone forth from the Church to the world, has shed its light abroad. Now it returns to the citadel whence it set out, and entering the church the singers continue the humble tale of Joseph and Mary and the Child Jesus. "They offered for Him unto the Lord a pair of doves or two young pigeons. . . ." This is all the simple tale of Candlemas, a tale of contrasts, wherein He Who gave the law made Himself subject to it; of Him Who being all powerful made himself very small, and being possessed of all things chose to possess nothing. So there is much propriety that the poor and the aged and widows should have their *festa*; and there is much propriety also that those of us who are not poor nor aged should be permitted to bear our light in their little company, humbly take our place, and sing with them; *Quia viderunt oculi mei salutare tuum.* For the simple ones of God are the guests of honor of Him Who hath put down the mighty from their seat, and hath exalted them of low degree.

H. C. WATTS.

#### COMMUNICATIONS

*Stamps should be sent for the return of rejected manuscripts.*

##### Is Mr. Lind a Moral Coward?

*To the Editor of AMERICA:*

Mr. Lind stated categorically that in Mexico "Popular education, except in respect to religion and politeness, was forbidden by a papal Bull." Challenged repeatedly for proof Mr. Lind has maintained a sphinx-like silence. One does not like to think Mr. Lind a moral coward. Yet it is not easy to draw any other inference from his action. He strikes in the dark and runs; stabs in the back and takes to his heels. He does not seem to be man enough to stand up and defend or retract his assertion. The supposed "Bull" guaranteed the Mexicans an education in politeness which Mr. Lind evidently has not succeeded in acquiring. Common politeness, ordinary decency, every-day courtesy require, and the conventions which govern the action of a gentleman demand, that a false statement made is to be retracted or proved, when called in question by the party affected. Mr. Lind has made a statement that affects very seriously the feelings of millions of Catholics. Challenged for proofs, Mr. Lind has for weeks preserved what can only be called a cowardly silence. It is not easy to resist the suspicion of a lurking bigotry in Mr. Lind. Yet this is the man selected by President Wilson to look after our interests in Mexico at a time of peculiar difficulty.

New York.

CHARLES CLEWES.

##### An Appeal to Young Girls

*To the Editor of AMERICA:*

We have been asked by our Association in Belgium (*Association Catholique Internationale des œuvres de Protection de la Jeune Fille*) to do something in favor of the unfortunate girls in their country.

We thought that an appeal to all the young girls in every country would be efficacious; we enclose the following appeal in our letter and we ask you to be so kind as to publish it in your paper, and if you could by your influence have it published in other papers in the United States we would be ever so grateful to you.

The appeal has already been published in the Swiss papers, and funds have begun to be collected, so we really hope to be able to help our poor sisters in Belgium. The text of the appeal is as follows:

Everywhere one is moved to pity by the misery of the poor Belgians whom the war has driven out of their country. All hearts and homes have been enlarged to receive the unfortunate refugees. But there are still, even in Belgium itself, many miserable people who must be relieved. Think, for example, of the towns in which all industries have ceased and from which many families have emigrated. In these there are large numbers of young girls, formerly factory girls or domestic servants, actually without daily bread or even a shelter. The Houses of Reception, founded for female youth, have thrown open their doors to these exiles; but they are not sufficient and, in certain towns, they no longer exist. It is for this reason that an urgent appeal has come from Belgium to the Central International Catholic Association for the Protection of Young Girls (16, rue St. Pierre, Fribourg, Switzerland), begging that aid may be sent to allow of hospitality being given to the unfortunate women without shelter.

When, some time ago, it was necessary to take care of the little Belgian orphans, children everywhere competed for them and implored their parents to make room among them for a little Belgian brother or sister. They emptied their money-boxes where their modest little savings were waiting to be exchanged for a toy or some delicacy, and poured the contents into the great charity purse. They employed their leisure hours in making garments for Belgian children who were in need. To-day it is for the young girls, victims of the war, that an effort must be made; above all it is the young girls who must respond to the appeal.

The International Catholic Association for the Protection of Young Girls offers to centralize the gifts by means of its National Committees. In each town it must be the young girls who will solicit and collect them. The evils of the times must awaken Christian solidarity; it would be a shame for them to think of allowing themselves the superfluous satisfactions and pleasures which ordinarily fill certain youthful lives. There are too many evils in the world at this moment. Trifling gifts can be converted into a generous aid and given to the poor victims of the war. Besides the young girl's heart will find secrets of frank simplicity, which we have not inspired her with, in order to come to the practical aid of the misery which she will discover. To her we leave the choice of the particular form her charity will take, for we feel sure she will not allow herself to be surpassed by the little children who have shown their generosity in such a touching manner. Groups of people no doubt in every town will take up the task of gathering the gifts together and of working to multiply them as much as possible. Needless to say it will be gifts in money which will be the most acceptable because the dispatch of gifts in kind would just now be difficult. To work, then, girls, to work without delay! Your Belgian sisters rely upon you.

BARONESS DE MONTENACH,

General President.

MARIE LOUISE DE WECK,

Assistant Secretary.

Fribourg, January 3, 1915.

**"The Blackest of Lies"***To the Editor of AMERICA:*

An English paper commenting on your statement that "there is only one official Catholic chaplain for the British navy," remarks that "half a truth is ever the blackest of lies" and complains that you have omitted to state that the former navy system "has been discontinued some time," that there is a Catholic chaplain for each squadron of the Grand Fleet, that several additional chaplains have been appointed for the war, that there are nineteen other Catholic paid chaplains for service afloat and ashore and besides, that 130 priests receive capitulation grants from the Admiralty as shown in the Catholic Directory. What are the facts in the case?

New York.

[The statement appeared in AMERICA's Chronicle for December 19. It narrated the agitation carried on for an increase of official chaplains in the navy. Official chaplains alone were under discussion. The statements set forth in the complaint were omitted because some of them were not true at the time of writing, some are not true at this writing (January 17) and the rest are not pertinent. Last year's English "Catholic Directory," to which AMERICA is referred, gives the name of one active chaplain entitled to a pension and the names of five "on fixed allowances," two of whom are "for service with squadrons afloat." It adds that "fourteen others are on fixed allowances" and "about 130 priests receive capitulation grants." Now all these unnamed priests, and those named with the exception of the first, are not really navy chaplains at all, nor recognized as such by the British Admiralty which sets down on its official list one Catholic chaplain only and 223 Protestant chaplains. (This last point was the subject of the chronicle.) The rest are named by the bishops from the local clergy for services at naval stations in their parishes or for visiting squadrons, which they are free to visit when they can, and sometimes they receive allowances for such services; but they do not sail with the squadrons, which is the point at issue, and in war time their services are practically unavailable. If this system was "discontinued some time ago," the time goes no further back than December 24, 1914, for on that date the Admiralty wrote to the *Irish Catholic* that "inquiry is being made as to the difficulties" of remedying the disproportion of one Catholic to 223 Protestant chaplains for services afloat, which they had previously admitted to exist, but they made no announcement of a change.

The facts are that several months ago the united Irish Episcopacy demanded that the dearth of Catholic chaplains in army and navy should be supplied. The *Irish Catholic* and Catholic societies took up the case, and after a lengthy agitation, and much circumlocution from the War Office, secured a tolerable sufficiency of army chaplains at the front. This object gained, the editor of the *Irish Catholic* on November 17 addressed himself to the Admiralty, setting out the facts as we have given them, and the Lords Commissioners replied after the manner of the complaint made against AMERICA, except that they admitted the 1 to 223 proportion for chaplains afloat, and so far from announcing a discontinuance of this system, established in 1878, relied on it for their vindication. The *Irish Catholic*, dissatisfied with "the appointment of a few posts scattered all over the globe of what they style permanently employed priests," insisted that the system which permitted thousands of Catholic sailors to die without a priest, as happened in case of every ship so far sunk or engaged in battle, should be changed, and that every warship, or at least squadron, should have a Catholic chaplain, so that Irish Catholic sailors and recruits should not continue to be subject religiously "to intolerable injustice and oppression."

But their Lordships could not change the 1878 system, or provide accommodation for Catholic chaplains or risk the discord their appointment would create; and when the editor exposed these pretexts they kept silence for over a month, finally resorting to the "Circumlocution Office" device of ordering an inquiry.

Meanwhile it appears that, subsequent to the date of AMERICA's statement, they have appointed three Catholic chaplains to warships in service afloat, and they may since have made additional appointments; but no official announcements of such have reached us at this writing. In this as in other matters AMERICA gives the news as officially communicated. The paper which complains against our chronicle knew all this before the central fact was published here, for the Admiralty communications were given *verbatim* in the *Irish Catholic*, which evidently believes that the interest of the British navy are best served when the religious rights of all are equally respected. In its latest issue the Dublin paper asserts and proves that AMERICA's statement was the whole truth of the matter.—THE CHRONICLER, January 17.]

**What Are We Teaching?***To the Editor of AMERICA:*

Is the Catholic press reluctant to grant publicity to a great cause? Perish the thought! A more probable reason for the discreet reserve of Catholic editors on the subject of actualities in Catholic colleges for women is regard for the spiritual welfare of the good Sisters. True, the good Sisters conscientiously subscribe for the newspapers and periodicals to which, as AMERICA noted January 2, Bishop McFaul has given honorable mention. The good Sisters also perseveringly exhort, entreat, nay, even command their pupils to read these newspapers and periodicals. Reciprocity, however, might have disastrous results. If the Catholic press should boldly take the place of the discredited catalogue as a vehicle of information, the good Sisters, to borrow language from AMERICA's comments on Bishop McFaul's circular letter, "would soon become, in all probability, a haughty, purse-proud class, and that, of course, would never do." The secular press is unquestionably generous in its notices not only of the social activities of our convent schools, but of what is presumably more important, their regular work in classroom, laboratory, and lecture hall. *Fas est et ab hoste doceri.* Theories of education are interesting to theorists. A merely human reading public has a wholesome desire for facts, an eagerness to learn not what Catholic colleges should teach, but what they are teaching in this year of Our Lord, 1915.

Convent Station, N. J.

M. V. H.

**Old-Time Catholic Editors***To the Editor of AMERICA:*

One is apt to question the competency of Mr. Thomas F. Meehan, of New York City, to write concerning the Catholic Press, when from his list of "Old-Time Editors of National Repute," printed in AMERICA of current date, he omits the Titanic names of John Boyle O'Reilly and James Jeffrey Roche.

Boston.

HUGH P. McNALLY.

[In the brief contribution on "Catholic Papers—Old and New" there was no possibility, or intention even, of making a complete list of "old-time editors." Reference was merely to a few of the contemporaries of the late John Mullaly. Among these neither O'Reilly nor Roche can be included. They are of the later generation. The Boston *Pilot* was a paper of national influence and international repute many

years before either O'Reilly or Roche emigrated to the United States. In the list of "old-time editors" cited are the names of five men—Darcy McGee, Roddan, Boyce, Finotti, Donahoe—most actively associated with that journalistic progress and fortune. My "competency" as a writer, and the "Titanic" qualifications of the two more recent *Pilot* editors Mr. McNally mentions are other stories neither pertinent nor of consequence.—THOMAS F. MEEHAN.]

#### The Question of a Daily

To the Editor of AMERICA:

One of the letter-writers in your issue of January 23, signs himself "A Perfect Fool," but that hardly gives him the right to make such wild statements about our Catholic weeklies. "Present company always excepted," he says, "there is not a single Catholic weekly in America worth the trouble of reading." I do not pretend to know all the Catholic weeklies of the country, but I shall mention off-hand six weeklies that furnish excellent matter every week and do honor to their editors. They are the *Catholic Standard and Times*, of Philadelphia, Pa.; the *Sacred Heart Review*, of Boston, Mass.; the *Monitor*, of San Francisco, Cal.; the *Catholic Columbian*, of Columbus, O.; the *Tablet*, of Brooklyn, N. Y., and the *Catholic Transcript*, of Hartford, Conn. Catholic laymen in the dioceses where these papers are published are much to blame if these papers are not properly supported.

New York.

JOHN CORBETT, S.J.

To the Editor of AMERICA:

As to "The Catholic Press" in your issue of January 15, I would remark that more pulpit urging is what is needed. It is not within my memory to have heard the cause of the Catholic Press urged there in the past fifteen years! Truly appalling. I am at a loss to explain this awful and most significant ignoring of its claims. Too busy with parochial work? Penny wise; pound foolish. Persevering pulpit advocacy is the alpha and omega of the problem. Why not push it and urge it?

Scranton, Pa.

D. A. WEBB.

To the Editor of AMERICA:

If a Catholic daily were started in New York City the professional Catholic political sinecurists would use it for selfish motives. I notice that almost every officer in a Catholic society holds, or aspires to, a political job. Men of this type are not prominent in the spread of Catholicism, but use the prestige of the Catholic Church to make an easy living in politics. They would plot to control a Catholic daily and would succeed in plunging it into bankruptcy. This element would not control it if a religious order conducted such a paper. There is not enough public spirit among Irish Catholics to put up a million dollars for a daily paper. Could it be started for less? In my judgment the Guardians of Liberty note with fear the activity of the professional Catholic politicians and think they want to interfere with their religion. The clergy are too timid to try and stop this selfishness.

New York.

BUSINESS MAN.

To the Editor of AMERICA:

Your remark in "Note and Comment" (January 16, 1915) relative to the formation of a Society for the Instruction of the Daily Press suggests a plan which seems less hazardous than the establishment of a Catholic daily. If it were possible, arrangements might be made with a reputable secular paper in each diocese or archdiocese by which one sheet (two pages) of an evening issue might be edited under Catho-

lic direction. Then Catholic news and what is of more importance the Catholic point of view would be daily presented to the public. Calumnies could be refuted while still stinging; and a good idea of what we mean by "a square deal" officially stated. A Catholic daily is the ideal, but experience with diocesan weeklies does not augur much success in a daily venture. They usually feature some person or event that is really not diocesan; they are notorious for the use of the scissors and are generally three days too late in refuting calumny. They lack sensationalism, an essential of newspaper success. The matter need not be sensational, but there are many occasions when things could be presented sensational but sensibly to the public.

McMaster knew the reading public when he wrote of the necessity of catering to that peculiarity of human nature which never "likes to miss seeing a paper which presents among other dishes, one or two roasts." Among the other dishes we might have some nourishing Catholic "vegetables" and less of these sentimental "dainties." It would be a pleasure to sit down and assimilate such a Catholic dinner. To attempt such a banquet daily would be dangerous: better begin with a light "lunch" after the plan suggested above, and if this be voted a success, then we should be more confident of success in the preparation and digestion of a daily Catholic feast.

New York.

A VEGETARIAN.

#### Fair After All

To the Editor of AMERICA:

Noticing letters from certain subscribers in recent issues of AMERICA prompts me to say that your magazine is accurate and just in its war news, favors neither one side nor the other, and is the most concise and one of the most valuable war news summaries that comes to my library table. The excellence of AMERICA as a Catholic magazine and the high character and ability of its editors ought to be sufficient guarantee to every subscriber that earnest and persistent efforts are used to get at the truth. That the war news a subscriber reads in his Catholic magazine may not agree with what he would like the war news to be, is a poor excuse for discontinuing his subscription.

Providence, R. I.

THOMAS ZANSLAUER LEE.

To the Editor of AMERICA:

When Mr. "B. F." of Covington, Kentucky, and Mr. M. A. Schenck, of Osceola, Wisconsin, went on record, in the edition of the 9th inst., and imputed unfairness and bias to AMERICA in your treatment of the war news, they made it very apparent that they were incapable of reading with any degree of intelligence. They are projecting their own mental states and short-comings into that of the editor of AMERICA. Unwittingly, they have confessed their own weakness. Persons who indulged in maniacal ravings and howlings in this respect, are fit inmates for an insane asylum.

That AMERICA is absolutely reliable and fair, is conceded by both the intelligent Catholic and non-Catholic readers. It stands for what is right and just in its treatment of all subjects. Because it is not filled with "blood and thunder" news, and news that is not conducive to good morals, it may not be acceptable to some people; but AMERICA has a high and noble mission to fulfil, hence it has not and will not cater to certain classes. The writer has been a reader of this excellent review, since its inception, and he has been a subscriber for some time. He has nothing but the highest praise for this splendid publication. He would feel lost without its friendly and wholesome visits weekly.

Iowa City, Iowa.

J. W. M.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

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### Praise of Crime

CRIME is always contemptible, both from a natural and a supernatural point of view. There is nothing in it to praise, nothing to defend. It is simply a base act of cowards who are too weak to observe the law of God. But people do praise it. At times, the more revolting it is, the greater are the encomiums of it.

There was such an incident in New York recently. A sickening tale it is, a story of a man beneath the contempt of every rational creature, a history of revolting sin culminating in the heartless murder of two innocent children. Decent people were shocked into silence and hung their heads in shame that a man devoid of the elementary instinct of common decency should be free to spread the corruption of his unspeakable heart through the body politic. All people were not silent, however; some uplifted their voices. And why? To praise the self-sacrifice of those women who condoned the male monster's offences and allowed him to swing through life, a lustful prig, leaving blighted hearts and damned souls in his wake. The shame of it that any person should cast aside, not reticence, that were bad enough, but the natural law and the positive divine law, to hold up to public admiration false standards of morality!

This is a growing evil, tremendous in its capacity for ill. The sinful act is bad enough: the attempt to condone it or to justify it, to defend it in the name of virtue, is to enshroud the demon in a halo of sanctity, to dress the wolf in sheep's clothing and send him prowling among the lambs. Sad to say, people who act thus are generally women. If one of their sex be caught in crime, a hundred mouths are opened and as many tongues are loosed to chatter incontinently about self-sacrifice, and what not. There is no self-sacrifice in sin, no heroism in breaking down norms of morality, no virtue in cooperat-

ing in any way with a vile creature whose life is lust. To say otherwise is to blaspheme God. Those willowy, scantily clad creatures with empty heads, glib tongues, and rouged faces, who are talking about the "beauty" of a marriage contract (sic.) which releases a man at will, are degenerates, not better but worse than the despicable cad who demands such an arrangement. Such women are more dangerous than the men. They sweep away safeguards which most men instinctively respect, assist in the formation of false consciences, and speed people along the path of vice, already attractive and alluring enough without artificial adornments by female philosophers and sociologists—God save the mark!—but put an inviolable seal over open mouths.

There is too much mawkish sentimentality, too much downright paganism in smart ladies' souls. They need toning up; they lack the spirit of Christ; they are ignorant; they need instruction in elementary ethics and Christian doctrine. The person who excogitates a way of performing this useful act will confer a boon upon women and the State. May the instructors not forget to impress upon the ladies that women are not above God's law; that sin is never praiseworthy, even though it take the form of releasing a husband from the bonds of matrimony, that he may ruin another home.

### The Passions of Plants

RECENTLY there came all the way from India to America, a professor who has made a profound study of the joys and sorrows of flowers and fruits and vegetables. By means of delicate instruments he can register every heart-throb of a lonely pumpkin, indicate on a chart the mingled emotions of an April crocus, explain the joyous dancing of the columbine and account for the chronic thirst of orchids. "Every plant," asserts the Professor, "and every organ of every plant, is excitable." Any soft part, when pricked with a pin, will jump.

A dash of cold water on the root of a growing plant stiffens it up like a fly on a frosty morning. But hot water, not too hot, may jump the growth rate to twenty times the normal amount. Drugs have also their effects. Whiskey poured on the roots stops the growing. Light beer causes two or three violent beats to alternate spasmodically with about as many weak ones. Ether puts the plant to sleep and stops all growth movement.

These remarkable facts, however, which the Calcutta Professor now proves scientifically, our inspired poets knew all along. Time out of mind they have persistently maintained that the rose blushes, the lily meditates, the primrose weeps, the daffodil dances, the violet hides, the marigold laughs, the daisy sleeps, and that nearly all the flowers are scandalously bibulous. Moralists assure us, moreover, that cabbages are ill-bred, potatoes inquisitive, grapes ambitious, quinces proud, nettles spiteful and catnip frivolous. Hitherto we thought the bards and sages in using terms like the foregoing were merely indulging,

as is their ancient privilege, in picturesque metaphors. But Oriental science has now proved to admiration that when flowers and vegetables are the poet's theme, a ruthlessly literal meaning should be taken from his words.

Needless to say the "ethical value" of the Professor's discovery is quite incalculable. Hereafter a tender-hearted housewife will speak gently to her geraniums, feed languishing fuchsias with sterilized milk, applaud loudly the courageous snow-drop, and let no fair lily die without the tribute of a tear. The promoters of total abstinence can now so disgracefully inebriate with a few drops of alcohol an unsophisticated sunflower, that thousands of horrified on-lookers will forthwith take a life-long pledge. A delicate question here comes up, however, as to whether the temperance lecturer, to gain his worthy object, is justified in ruining the morals of the sunflower. But that we leave to casuists.

In the light, moreover, of the new knowledge we have regarding the joys and sorrows of buds and blossoms, what can be said in defence of the heartless race of florists and horticulturists? Every year—nay, every month!—they deliberately snip off from the parent plant thousands and thousands of unoffending blossoms and innocent buds, who are thus brought to an untimely end. And for what? Merely to heighten, perhaps, the beauty of a ball-room! When the general public is brought to a thorough realization of the grievous wrongs flowers and plants have been suffering at the hands of men all these ages, let us hope that mass meetings will be held for the organization of a world-wide S. P. C. P. F.: the Society for the Prevention of Cruelty to Plants and Flowers. Such an association, after all, would not be much more ridiculous than are some of the movements being promoted nowadays by our "uplifters."

#### The Gospel of Revolt

REVOLT in any form is odious: revolt against common decency is doubly so. A woman has come to our shores of late to preach the latter. Unhappy fate, a polite expression for the evil spirit, has sent her and is now obtaining an audience for her. She is a suffragist. If this were all, there would be no need of protest. Unfortunately she belongs to the radical species, whose aim is notoriety, even though that be had by sitting astride a horse and pacing the avenue, playing a flute or beating a drum. Her gospel is the usual claptrap, beginning in a minor key with the economic independence of women and ending in a shriek with the economic independence of women. And for what? What advantage is such a condition to bring to women? Trial marriages, a "marriage novitiate." Thus the gospel preached in the drawing-room ends, as usual, in something that real men and women instinctively associate with quadrupeds or the more degraded savages of the Philippine Islands. The more enlightened suffragists may well exclaim: *Non tali auxilio!*

#### Censorship and the Index

THE war has brought to light a strange inconsistency. The general public, that has so long protested against the censorship of Rome, has passively and without a protest submitted to the censorship of Berlin and London and Paris. For prudential reasons the Governments of Europe have deemed it well to exercise a strict supervision over the press. And their action is both wise and justified. To allow all the details of the fighting to be read might jeopardize the chances of success and do harm not only to the country at large, but also to the individual. The necessity of such action has been recognized; only against what has seemed to be an occasional excess has indignation been felt. England and France and Germany do well to determine what their people may or may not read about the progress of the war. No one dreams of denying them this incontestable right. It interferes somewhat with the liberty of their citizens and the liberty of the neutral nations, but it has its justification in the necessity of preserving public spirit and of securing their national welfare and perhaps even existence.

The position of the Church with regard to the Index is quite the same. The Church has a wisdom that is superior to that of her children, her outlook is broader and more far-reaching, she knows the vagaries of human hearts and the partial views of human minds. She is not a novice in her supernatural statecraft. She is wise with the experience of many centuries. Her commission is to guard Christ's interests both in the individual soul and in the universal Church. Now, those interests are best secured by watching over the integrity of the faith. She will not, therefore, allow the seeds of unbelief and immorality to be sown in the garden of the Lord, for she knows, as no one else knows, how difficult it is to eradicate them once they have taken root. Now the sowers of bad seed are the writers of evil books. Is it a wonder that she closes their pages to the eyes of her children? Who could call her action unwarranted? No one calls the Governments of Europe tyrannous because they excise certain passages from dispatches and letters, or because they put a ban on the publishing of certain articles, or even because they forbid the entrance into their confines of certain newspapers and books. Why, then, should men clamor against the Church on account of the "Index"? The right governments claim for the safety of the nation, she claims for the safety of souls. The practice they have just adopted, she has followed for centuries. If it is right and lawful for the State to control the reading of its citizens, it can not be wrong for the Catholic Church to control the reading of Catholics. The two cases are parallel. Will the new censorship of the press make the world less intolerant of the Index of the Church? Probably this is altogether too much to be hoped for. Men seem to be hopelessly illogical when there is question of the prerogatives of the Church.

### Sisters and Sociologists

THE New York *Evening Post* reprints the following paragraph from the London *Chronicle*:

Will they expel them again? The Sisters of Charity were disbanded, unfrocked, and expelled from a certain French town, among many, just before the war. When that town, as time went on, was well-stocked with wounded, it became absolutely necessary to recall the Sisters, and they came. But when peace comes again, what will happen? The law is against the Sisters of Charity; and they are enjoying the privilege of serving (unpaid) in the hospitals, quite irregularly.

This is all very well, and the noble spirit which the *Post* displays in republishing this eulogy of the Sisters is quite touching. But it all happened in France. Here at home a campaign of villainy against the Catholic Sisterhoods has been in swing for the last few years. The *Post*, and similar "uplift" publications, seem never to have heard of it. A pornographic sheet, which has made capital of this campaign, was recently indicted by a Federal Grand Jury for misusing the mails. The *Post*, together with the leading New York newspapers, does not seem to have heard of that, either. Possibly they are not to blame. This news apparently escaped even the lynx-eyed young men of the Associated Press, although the United Press promptly informed its subscribers of this first step in a war against public indecency. Incidentally, one may doubt that "it became absolutely necessary to recall the Sisters." It is more than likely that they came back of their own accord. Catholic Sisters have an almost uncanny way of claiming the "privilege of serving (unpaid)" the poor and sick. Herein they differ from a good many modern sociologists whose hearts are all on fire to uplift the masses, at a suitable salary. This is not finding fault with the sociologists. They must live, and some of them have families to support. It is merely pointing out a difference. Here in New York it seems necessary to insist upon the difference. It may also be necessary in other communities where the exercise of Christian charity is fast becoming a profitable profession.

### Aggressive Modesty

"AND in particular for Christian modesty," is the conclusion of the Leaguers' morning offering for February. The intention is as timely as it is important. For the month opens, we may say, with a feast that commemorates the hunger for purity felt by a maiden who already possessed that virtue in its perfection; and no one who closely studies the world of to-day can well maintain that Christian modesty is its most striking characteristic. It was to lay for our sakes a new emphasis on the necessity of purity that Mary, a stainless virgin, humbly submitted to a law from which she was really exempt, and the abiding sorrow that became hers when Simeon uttered his prophecy would appear to sym-

bolize the constant self-denial Mary's children must practise, if they would imitate her purity.

Keenly alive to the fact that even with children modesty is fast becoming an obsolete virtue, non-Catholic educators and sociologists are seeking to remedy the evil by prescribing for boys and girls classroom courses in sex hygiene. The worthlessness, folly and danger of these so-called preservers of purity have been so often proved in our columns that there is no need of taking up the subject here. Suffice it to say that in this matter, "knowledge" is so far from being "power" for good, that it makes worse the evil it aims to cure.

The Church of the Ages is wiser. Guided by her thorough familiarity with the human heart, the means she prescribes for safeguarding her children's purity is as simple as it is effective. "Just be modest," she bids them. "But to get the strength to practise that virtue, always keep close to Our Lady and go often to Holy Communion. You will then be successful, as a rule, in avoiding the occasions of danger to purity." The girl who is modest is generally safe, and the boy who has been trained to realize fully that his body is a sacred temple will not profane it by entertaining even an unclean thought.

Owing to the fact that nowadays, however, the virtue of reticence is considered by many so ridiculously "Victorian," it is necessary that a Catholic's modesty should be of a more robust and aggressive character than formerly. When songs are being sung, plays presented, movements danced, books read, films shown, and "news" published that twenty years ago would have aroused the active interest of the police authorities, modesty should not be of too shrinking a nature. It is the duty of good Catholics to be conspicuous in shunning these menaces to purity. They will thus be doing much to protect the weak from contamination. Let it never be said, for instance: "Mrs. Bullion is a pillar of the Church, yet I saw her last night sitting through a play that is commonly thought objectionable. But it can't be so bad, if she enjoyed it." "That 'best-seller' you would ban is not a salacious novel at all, for the President of our Holy Name Society praises the book highly." "The new dance movement that shocks you so is not really indecent, for Miss Debutante, who graduated last year from the convent school, dances it." "You misunderstand this song altogether. If it meant what you think, do you suppose Miss Nightingale, who is a daily communicant, would sing it?" "That story is not suggestive. Why, I heard it from a Fourth Degree Knight of Columbus!" "The gown you criticize so severely is not immodest. Otherwise Miss Fashionable, whose uncle is a bishop, would hardly wear it." Thus many "prominent Catholics" promote by their evil example the spread of practices that are incompatible with the preservation of Christian modesty. "But what those who move in the best society tolerate and do can not be very wrong!" Perhaps not. But the "best society" is often very worthless society, and to correct the bad ex-

ample its votaries give, consistent Catholics should display what may be termed aggressive modesty.

### The White Robe of Mockery

**A** SCETICAL writers paint with faithful art the close resemblance between Herod and the modern world. Herod was very desirous to see Christ. So is the world. Witness the many articles on religion in the daily press and the popular magazines. With Herod, the modern world is not, primarily, irreligious. It is simply indifferent to all that is supernatural, like modern education and modern art. As a matter of which every educated man should know something, Herod was willing to listen to our Lord's teaching, but he had no thought of accepting it as true. This is likewise the attitude of modern culture, pseudo-science, self-sufficient scholarship. A miracle would have jarred Herod's jaded feelings pleasantly into a new emotion. Of course, there would be a natural explanation for it. The modern world gives it: suggestion, hypnotism, multiple personality, and what not. It was Herod's plan that the Son of God should interrupt the Divine Tragedy, to amuse him and his loose followers with tricks out of the ordinary. When he saw before him a weary, bloody man, a clown from Galilee, his interest died. Christ awakened no emotion in that vile soul. He was not even amusing.

The world writes beautifully of Christ, the man among men, Christ, the social reformer, Christ among the children. Its fervor glows like a seraph. But it sees no divinity in the broken Figure on the Cross. That is coarse, almost commonplace. A Princeton professor of theology, writing in a recent issue of the *New York Sun*, is good enough to say that some kinship of Christ with God may yet be proved by the researches of modern science. Christ's own words in the matter are the error or forgeries of transcribers. The professor's argument runs flowingly to the necessary conclusion that this wonderful man is not, can not be, God. Christ may form an excellent topic for half an hour's debate in theology. But accept Him as God? Herod yawns, and a servant brings forth the white robe.

### LITERATURE

#### Balthasar Gracian

**A** PART from the mighty dreadnaughts which patrol, with unchallenged sway, the broad reaches of the sea of literature, there is a wonderful variety of fighting and sailing craft, each unit with its special build and mission. There is the steel-belted battleship, thunderclad; the burly merchantman freighted to the very hatches with precious cargoes, the sooty, lumbering, but useful collier. What these represent in the great navy list of the ever increasing fleet of books, it may not be too difficult for the reader to surmise. But slipping away from the main squadron, darting hither and thither to wave their brief but pithy messages and quickly vanishing again, are the scout-boats and the dispatch bearers of the fleet. These are the writers of briefer essays and

aphorisms like Montaigne, Bacon and Mill, the composers of "Thoughts" like Pascal and Joubert, the journal and maxim writers like Amiel, La Rochefoucauld, Penn and Balthasar Gracian. They can often creep into shallow waters where the ships of the line can not ride. They can run the blockade or launch a torpedo where the great Leviathans might fail.

Balthasar Gracian, the Jesuit author of "The Art of Worldly Wisdom," is little known to the busy folk of our day. Yet this shrewd padre of the first half of the seventeenth century (1601-1658), makes a decided appeal to the modern man. Viscount Morley does not entertain a very high opinion of him, and dispatches him with brief, though not dis-courteous, verdict. Other competent judges have found in Gracian a guide, philosopher and friend. Gracian is pithy and epigrammatic. He surprises and startles you by his clever combinations. He does not juggle with words, but he knows how to marshal them in order to catch the eye, the fancy and the ear. Though spending most of his life in the simple duties of the classroom, the confessional and the pulpit, he knew the world thoroughly. A keen observer of life, he had a kindly feeling for its shortcomings. He is at times caustic, but cynical, never. He makes a decided appeal to our modern sense of compression and brevity. Adolph Coster realized this spirit of the Jesuit and he has given one of the last issues of the *Revue Hispanique* to an interesting monograph of the author of the "Heroe," the "Agudezd," the "Criticon" and the "Oraculo Manual." And surely an author whom Menendez Pelayo highly prized, one whose "Oraculo Manual" Schopenhauer translated and whom he affectionately referred to as "my dear Gracian," one whom such an authority on certain aspects of Spanish literature as Sir M. E. Grant Duff describes as, "unapproached in his own line," is not to be neglected.

Gracian has been, of course, severely criticized. He was a Jesuit. For some that is a millstone of oblivion around his neck. Then he is the author of the "Oraculo Manual." We know this book in English as the "Art of Worldly Wisdom." A Jesuit teaching worldly wisdom! With such a mentor we should get along famously. A real live Jesuit, a friend of Philip of Spain, a man versed in courtly speech and ways, is to show us how to tread cautiously and successfully through the labyrinthine paths that lead to fame, honor and success. Gracian may do this, but if we study him aright, we shall find that he accomplishes much more.

A century before Gracian, Balthasar Castiglione had written "Il Cortegiano." His purpose was to describe the perfect gentleman. The lessons given are, in general, of a high standard, on a higher level than the rather commonplace and occasionally coarse maxims of our English Chesterfield. Gracian, too, in the "Oraculo Manual," which is the compendium of his other works, and where his wit and wisdom seem to be condensed and crystallized, tried a similar task. The author frankly teaches us the art of getting along in the world, a lesson which all wish to learn. Prophets and inspired writers, moralists and philosophers from Solomon to Solon, Ecclesiastes and Epictetus, from Marcus Aurelius and Thomas à Kempis to Drummond, Smiles, Roux and William James, have been trying to enforce it. Some teach the art of worldly wisdom, and their wisdom is of the earth, earthly. It ever looks down. It never wings its flight to the spiring pinnacles and unclouded vistas of heaven. Others teach that wisdom, but to lift their readers to a higher plane and to instill a purer worldly wisdom as a stepping stone to the nobler knowledge of things unseen. Gracian tells us, "Avoid victory over superiors," "Cultivate those who can teach you." He startles us by the apparently heartless maxims, "Find out each man's thumb-screw." . . . Knowing any man's main-spring of motive, you have as it were the key to his will."

"Get yourself missed." "Display yourself." "If you can not clothe yourself in the lion's skin, use fox-pelt," Lysander's policy approvingly referred to by Lytton's Richelieu. "What marble-hearted Jesuitry," some one will say. "What cynicism." But the heartlessness and cynicism are not real. The friend of the king and the grandees of Spain, adapts himself to the great world for which he wrote. These maxims are rather embodiments of the conduct he had witnessed than its approval. Gracian was not a worldling, though he taught the art of worldly wisdom. He was a model religious, zealous, unselfish and self-sacrificing. When military chaplain to the Spanish squadrons, which drove the greatest captain of the age, the Prince de Condé from the ramparts of Lerida, he displayed the zeal of a priest and the bravery of a Spanish hidalgo. But he did not believe that men living in the world should be unacquainted with its artifices and wiles. A little of the cunning of the serpent, he thought, might well be mated with the simplicity of the dove.

Vauvenargues wrote the memorable words "Great thoughts come from the heart." The Jesuit writes this splendid maxim, "Noble qualities make noble men," and to the advice, "Do not be a black list," he adds, "That is to be an abominable thing, a man that lives without a heart." He rounds off the "Oraculo Manual" with a truth which is the sum-total of his shrewd and benignant wisdom. "In a word, be a saint. Virtue is the link of all perfections, the center of all felicities. Virtue alone is serious, all else is but jest." That maxim projects a white and serene light on the whole philosophy of Gracian. He knew men and saw their weaknesses. He did not, like Pascal, stagger under the burden of the riddle of life, tremble under the tragic glooms, enfolding man's existence between two eternities. Like Schopenhauer and La Rochefoucauld he is not tinged by a deep-seated pessimism. He is too sane and Christian for that. For him evil is not irremediable. The wounds of humanity are deep, but not irremediable. Evil can be overthrown. Virtue, clad in the white armor of prudence and wisdom, will finally win the day.

Gracian is a safe and clear-sighted guide. To relish him a man must have felt the cowardice of friends, the hypocrisy of worldlings. He must have smarted under the wounds of betrayal. He must have felt the pangs of disappointed hopes, the heart-spring of shattered ideals, the wounded pride of scorned merit and despised virtue. The perusal of his pages, powdered with ink-horn terms but glistening with gems, will show the world to-day that the passions surging in the heart of the Spanish courtier and soldier of the days of the Armada and the Lepanto Escorial still tingle in the breast of humanity. They need to be guided and controlled. The Jesuit of Calatayud will teach a wisdom which can swing open the gates of worldly success and can also be reconciled with the noblest ideas of the Gospel and the laws of God.

JOHN C. REVILLE, S.J.

#### REVIEWS

**The Book of Red and Yellow.** Being a Story of Blood and a Yellow Streak. By FRANCIS CLEMENT KELLEY. Chicago: The Catholic Church Extension Society of the United States of America. \$0.15.

In this pamphlet Father Kelley has compiled a document which will appeal to the justice and sense of decency of every right-thinking American citizen. It is a plea for the liberty of conscience that is so dear to all who enjoy the freedom to worship God as they wish, that is accorded to every one who lives under our Government. Fearless in setting forth the wrongs that Mexico has been made to suffer, clear and cogent in its exposition of the root of the difficulty

and the only possible means of restoring anything like a permanent peace, courteous and fair toward the Administration, and careful to avoid the least semblance of political bias, this pamphlet takes its stand on the high grounds of motives that "are purely charitable and humanitarian." The little book could scarcely be more calm or judicial, and, if given an impartial and unprejudiced reading ought to go far toward correcting the false impressions regarding the revolution in Mexico that have gained currency, largely through the silence of our American newspapers. The title has been selected, not as a concession to the present vogue, but of set purpose as symbolical both of the trial of blood that marks the course of recent events, and of the betrayal on the part of Mr. Lind of the trust reposed in him by the President of the United States. With the state of affairs in Mexico, most Catholics, we take it, have been already informed, though not in such detail as Father Kelley has provided. With the value of the statement made by the President's official agent they are less familiar. They will be surprised that any one, much less a man who had in his keeping both the honor of our own republic and the welfare of a sister State, should have shown himself so incompetent, so little at pains to ascertain the actual state of matters, and so deliberate in his misrepresentations. A deadly parallel shows at a glance how slavishly Mr. Lind, for the historical part of his statement, was content to copy the article on Mexico in the misleading "Encyclopedia Britannica" of the year 1888. This "official agent's" personal investigations according to Father Kelley were worth no more. "No wonder we are in trouble with our Mexican policy!" Along with "Mexican Liberalism" the *Catholic Mind* pamphlet, "The Book of Red and Yellow" should be widely circulated. Ten copies of the latter can be bought for \$1.00, and one hundred for \$6.00. J. H. F.

**Round About Home.** By REV. P. J. CARROLL, C.S.C. Notre Dame, Ind.: Ave Maria Press. \$1.00.

The twenty-six tales of Irish life that fill the 234 pages of this interesting book have all the marks of transcriptions from life, by a transcriber exceptionally skilled in his art. There are several classes of Irish story-writers. There is the alien, born in or out of Ireland, who knows the people only from the outside, if at all, and flavors his note-book gleanings according to the audience he caters for; the inventive anti-clerical native who serves up horrors for a price or notoriety, and the pious and patriotic schools of varied types whose knowledge and intentions are usually better than their power to express them; and there are the few who having lived the people's lives, and loved them, have the literary gift of discrimination and description that set them forth in true perspective. Father Carroll belongs to the latter class. He has been at wake and fair and meeting, in field and home, at school and fireside, not as an onlooker, but an actor, and as some of his characters would say, "he has the gift." In every one of these tales art and heart are finely interwoven.

M. K.

**The Fellowship of the Mystery.** By JOHN NEVILLE FIGGIS. New York: Longmans, Green & Co. \$1.60.

The main portion of this book consists of six lectures delivered at the General Theological Seminary, New York, by an Anglican minister of much experience and wide reading in modern literature. The lectures deal with such fundamental problems as the nature of churchmanship, the place of churchmanship, the tradition enshrined in the church, the Gospel as an agent of self development, the democracy of Christianity, and church authority. A Catholic, though sympathizing with the author's evident intention of vindicating some fundamental Christian notions, will find himself in frequent dis-

agreement with the views expressed. The book is peculiarly expressive of the Anglican mind. This is nowhere more evident than in the first chapter, wherein the author plays with the thought, touching it lightly now, darting away from it again, thus creating the impression that he is not quite sure of his audience and would prefer to have direct and vigorous pronouncements wait on more intimate acquaintance. Dr. Figgis shows a gentle temper now and then, and like all men read but not trained in theology, he fails to grasp those finer distinctions by which he might have avoided pitfalls. He considers the papacy an incubus and reckons the Jesuit doctrine of the individual's relation to the community false enough to be un-Christian. It would be interesting to know what the author's concept of that Jesuit notion is.

The pronouncement on the papacy makes a serious difficulty for the lecturer, when he treats of the seat of authority. He can not admit infallibility and yet vindicate the "branch theory." Infallibility is tossed aside in a light sentence or two and thus the compelling force of all the fine-spun doctrine in the book is reduced to a minimum. The volume loses its magisterial power and becomes interesting owing to the personality of the author, a refined gentleman apparently.

R. H. T.

**The Wisdom of Father Brown.** By GILBERT K. CHESTERTON. New York: John Lane Co. \$1.30.

It is to be presumed that most of AMERICA's readers are familiar with "The Innocence of Father Brown," and that an ample introduction to the continuation of the series will be found in the statement that Father Brown has not changed. He is the same shabby, whimsical old gentleman, and as preternaturally shrewd as ever. Studied carefully, most of the stories appear to be simply Mr. Chesterton's stylistic predilection applied to events. Their last page, like the last part of Mr. Chesterton's phrase, forces the reader to an unexpected readjustment of his ideas, and the whole development leads up to something in the nature of an intellectual somersault. To bring this about is Father Brown's task. A crime is committed; apparently logical deductions are made either by the reader or by some self-opinionated expert, from certain bits of evidence; and then when everything seems clear, the modest little priest reverses the whole process, and from the same evidence and by the same logical process arrives at totally different conclusions. The book by no means follows the conventional methods employed in detective stories. In fact there is little insistence on the mysterious, though this element is generally present, while the dangerous and baffling pursuit of elusive clues is almost wholly wanting. Thus it appears that the author in this as in most other things has refused to conform to established types. Vivid characterizations, expressive similes, terse phrases make reading "The Wisdom of Father Brown" a pleasure for all lovers of good English. Catholics are not concerned to claim Father Brown as their own, but Mr. Chesterton has put it out of the power of reviewers again to call his hero anything but a Catholic priest.

J. H. F.

**Short Sermons on the Gospels.** By Rev. F. PEPPERT. \$1.00.

**Sermons for the Children's Mass.** By Rev. FRED. REUTER. \$1.00.

**The Sunday Gospels Explained to Children.** By Rev. M. PARKS. \$1.50.

**Conferences for Boys.** By Rev. REYNOLD KUEHNEL. \$1.50. New York: Joseph F. Wagner.

The newly-ordained priest entering on his ministerial duties with a theoretic knowledge of his stock but wanting in the experience of the daily difficulties that entangle his flock; the pastor overburdened with parish duties, who finds

little time to prepare his Sunday talk, and even the pastor whose years of labor in the same sheepfold find his development of the Sunday Gospel savoring of repetition, will all get help from these volumes. Father Peppert's work is especially to be commended for its quotations from the Fathers. The two volumes for children, though on kindred lines, are distinctively different. Father Reuter's discourses are couched in language that is simple, direct and well fitted to the understanding of Christ's little ones. Each talk is enlivened by two or more well-chosen examples and anecdotes taken from standard authors. The child who has heard one of the sermons will certainly want to listen to another. In the other volume Father Parks has rather outlined his sermons than really written them. Indeed, to judge from the title-page, the book is intended for either pulpit or classroom, and has a decided pedagogical advantage in its "Questions for Repetition" and "Application," combining "Points for Instruction" and "Significance of this Gospel in the Ecclesiastical Year." Father Kuehnel's "Conferences for Boys" consist of thirty-six outlines for direct practical talks bearing on the religious training and character-formation so necessary for our boys these days. Moreover these fourteen interesting sermonettes make modern saints and Old Testament characters something real to youthful listeners.

F. P. LE B.

#### BOOKS AND AUTHORS

The *Bookman's* list of the six novels that sold best in this country during December is as follows: "The Eyes of the World," "The Patrol of the Sun Dance Trail," "The Wall of Partition," "Kent Knowles, 'Quahaug,'" "The Prince of Graustark," and "The Pastor's Wife." They have all been noticed in AMERICA and, with the exception of the first and last, without censure. The continued "popularity" of "The Eyes of the World" seems chiefly due to persistent advertising and "The Pastor's Wife" doubtless owes its place on the list to an earlier success of the anonymous author.

To stimulate recruiting in England, Florence L. Barclay, the author of "The Rosary" and other widely read novels, has now written a short war story called "My Heart's Right There" (Putnam, \$0.75), a rather reminiscent title. In the opinion of Jim who returns wounded to his wife and baby, the Allies are "fighting the devil" and if Polly doesn't believe it she can "ask the Archbishop of Canterbury." Similar stories are probably being published in Germany and then, of course, the devil is someone else. The story gives a good idea of what this war means to wives and children who are safe at home in England. The reader, after finishing the book, should try to imagine what the war means to those who once had homes in Belgium and Poland.

"On the Eve of Home Rule" (O'Connell Press, Austin, Chicago, \$0.50) is a handsome and finely illustrated booklet by Anna Louise Strong, describing in sixty-five pages and fifteen snapshots her pleasant experiences in all parts of Ireland while Home Rule was raging in Westminster and Belfast, and two sets of volunteers were marching, and gunrunning was a thriving industry. The impressions she received are much the same as those of that other Protestant alien, Harold Begbie, that the Catholic Irish are a kindly, pleasant and very tolerant people, and that unreasoning bigotry finds a home only in Protestant Ulster. She tries dialect extensively and succeeds better than the average outsider, but she would have been wiser not to "kape" at it so much. The fact that the articles were originally written for the *Westminster Gazette* gives them rather more of a pro-

British complexion than conditions warrant, but it remains an interesting and commendable production.

The new "Oxford Edition" (Oxford University Press) of Matthew Arnold's "Essays" need knock at no heedless door for welcome, for his well-known essays are here reprinted, along with F. W. Newman's reply to the paper "On Translating Homer" and five other essays, now for the first time collected, viz.: "Dr. Stanley's Lectures on the Jewish Church," "Dante and Beatrice," "On the Modern Element of Literature," "Obermann," and "Sainte-Beuve." The stamp of genius Arnold left imprinted on our critical literature is here, and if the five less familiar essays are not quite equal to the others, their interest and content are characteristically Arnold's.

Algol Lange's book on "The Lower Amazon" (Putnam's, \$2.50), contains valuable information about the regions through which he traveled, but the matter is not presented invitingly enough. The author uses the diary method, the present tense and scanty literary embellishment in chronicling his adventures. The work suffers by comparison with Colonel Roosevelt's book. Mr. Lange describes in detail how rubber is collected and prepared, tells us how the Brazilian Indians live, records the archeological investigations he made on Marajó Island at the mouth of the Amazon and tries to open the eyes of our capitalists to the undeveloped resources of Amazonia. The climate is so hard on Northerners, however, that expensive sanitation work would have to be done before Americans could force the Brazilian forest to yield its wealth to them generously. The book is fully illustrated.

The statutes contained in "Acta Synodi Roffensis Tertiae" (Rochester, N. Y.: Smith Printing Co.) were promulgated in the Third Diocesan Synod of Rochester, held in June, 1914, after having been carefully and judiciously prepared. Many of them are drawn from the Decrees of the Plenary Councils of Baltimore and from Pontifical Decrees and Constitutions. In keeping with their object, these statutes will offer to the priests of the Diocese of Rochester efficient direction in the faithful discharge of their priestly functions. Well, then, does the Right Reverend Bishop conclude his enactments with a paternal admonition to his clergy, both to understand these statutes thoroughly and observe them faithfully. Another important document issued by order of Bishop Hickey is the "Outline Course of Study of the Diocesan Parochial Schools of the Diocese of Rochester" (Smith Printing Co., Rochester, N. Y.) This book recommends itself by the very fact, that its contents are the result of much experience and serious thought, as they have been prepared by several committees of experienced pastors, principals and teachers, each committee consisting of several members who represent the teaching force in the Rochester diocese.

"Elsass-Lothringen und Einsiedeln in ihren gegenseitigen Beziehungen," prepared for the press by Dr. Odilo Ringholz, O.S.B., (Benziger, \$0.35) is a booklet of some 100 pages, relating the history of the famous shrine of Einsiedeln in Switzerland as far as it was connected with Alsace-Lorraine. The author, archivist and historian of the monastery, has published a long series of historical treatises bearing on the *Stift*. In this book he has gathered all the documents touching on the long and varied intercourse, political, religious, social and economic, which has ever existed between Einsiedeln and Alsace-Lorraine. It is careful and painstaking and will be appreciated by all who know and love Einsiedeln.—The young are like the books they read. They are immoral if their books are immoral. If they are not supplied with solid mind-food, they will stretch out their hands after the poison-bread of bad books. Knowing this, Father Ambrose Zurcher, O.S.B., set to work to do his share in providing

good reading matter for the young. In "Jugendbrot. Sonn- und Festtagslesungen für die reifere Jugend" (Benziger, \$0.80), he takes the Church's calendar with its feast-day Epistles and Gospels, drawing from them healthful lessons and bringing them home by a pleasant chatty talk. The matter for any day hardly requires more than a quarter of an hour's reading. Yet it may be confidently asserted that this short time will not only be well spent, but that the young will draw profit from it for days and weeks to come. The book makes an appropriate gift.

"My Examen" (Examen Publishing Co., East Williston, N. Y., \$1.00), is a leather-bound note-book containing detachable slips for every day of 1915. On each leaflet is printed a pious thought, the name of the day's saint, and a few soul-searching questions about the virtues, while a blank space is considerably left for the recording of visions or naps as the case may be. Suitable prayers are added and also a little book for the particular examen.—"How to Help the Dead" (Burns and Oates, one shilling), is an attractive reprinting of Mary H. Allies' translation of "De Cura Gerenda pro Mortuis," St. Augustine's famous answer to some questions put by St. Paulus of Nola.—"The Office of Holy Week and of the Paschal Triduum according to the Roman Rite as revised by the New Rubrics" has been gotten out both by H. L. Kilner & Co., of Philadelphia (\$0.25), and by B. Herder of St. Louis (\$0.30).—Mrs. Richard Leckmer, of 106 N. Thirty-fourth Street, Philadelphia, has compiled a useful little manual of devotions entitled "Abide with Me," which she offers as an "aid to mental prayer."—The Rev. H. F. Flock, St. Patrick's Church, Sparta, Wisconsin, has prepared a "Little Catechism for Children and Converts, with an Appendix of Practical Instruction on Baptism, Sick Calls and Funerals" (\$0.05).

#### BOOKS RECEIVED

##### Benziger Bros., New York:

The Summa Theologica of St. Thomas Aquinas. Part II (First Part). First Number. (QQ. I-IV.) \$2.00.

##### William S. Braithwaite, Cambridge, Mass.:

An Anthology of Magazine Verse. 1914.

##### Dodd, Mead & Co., New York:

The New International Encyclopedia. Vols. 7 and 8. Didymus-Foraker. \$5.00 each.

##### E. P. Dutton & Co., New York:

Police Practice and Procedure. By Cornelius F. Cahalane. \$1.50.

##### Ginn & Co., New York

Early New England Schools. By Walter Herbert Small. \$2.00.

##### Lawrence J. Gomme, New York:

Dilemmas. By Ernest Dowson. \$1.00; Ernest Dowson. By Victor Plarr. \$1.00.

##### Hansen & Sons, Chicago:

Our Palace Wonderful. By Frederick A. Houck. \$1.00.

##### P. J. Kennedy & Sons, New York:

The Unfolding of the Little Flower. By the Very Rev. W. M. Cunningham. With a Preface by His Eminence Cardinal Gasquet. \$1.25.

##### John Lane Co., New York:

The Wisdom of Father Brown. By Gilbert K. Chesterton. \$1.30.

##### Macmillan Co., New York:

Satires of Circumstance. By Thomas Hardy. \$1.50; Sword Blades and Poppy Seed. By Amy Lowell. \$1.25; Mrs. Martin's Man. By St. John G. Ervine. \$1.35; Introduction to the Science of Ethics. By Theodore de Laguna. \$1.75.

##### Phoenix Ltd., Washington, D. C.:

The Glories of Ireland. Edited by Joseph Dunn and P. J. Lennox. \$1.25.

##### Pustet, New York:

Institutiones Theologiae Fundamentalis Quas in Usum Auditorum Suorum Accomodavit. Aemil. Dorsch. \$3.50; Examen Conscientiae seu Methodus Excipiendi Confessiones in Variis Linguis. \$0.20; Barfüssele und andere Schwarzwälder. Von Berthold Auerbach. \$0.30; Seltsame Leut. Von Anton Schoff. \$0.30; Der Loder. Von Hermann Schmid. \$0.30; Frühlingsstürme. Von Hans Eschelbach. \$0.30.

##### G. P. Putnam's Sons, New York:

My Heart's Right There. By Florence Barclay. \$0.75; The Lower Amazon. By Algol Lange. \$2.50; Christianity as Mystical Fact. By Rudolf Steiner. \$1.25; The Orchard Pavilion. By Arthur Christopher Benson. \$1.00.

##### Student Volunteer Movement, New York:

The Present World Situation. By John R. Mott. \$1.00.

## EDUCATION

## Protestant Arguments for Religious Education

In an article, "Religious Education and Religious Liberty," in the December *Constructive Quarterly*, Bishop William Lawrence of Massachusetts pleads for "clearer thinking" on this important matter. Are we thinking clearly, he asks, when we suggest the appropriation of public funds for denominational schools, or the use of public school hours for religious teaching by denominational teachers? Either of these grants, the bishop holds, would be not merely unconstitutional, but hurtful to the best interests of religious education. As necessitating a religious test in the selection of teachers, they would be in violation of the Constitution of the United States: furthermore, true religious teaching is possible only when given by the Church or the home. If these are faithful to duty, is the bishop's conclusion, there is no need for religious instruction in the schools, other than that unconsciously imparted by the daily example of clean-living, high-minded teachers.

## DIVERGENT BISHOPS

After a study of the bishop's argument, one can not help feeling that the prelate as a churchman is not wholly satisfied with a scheme of things, which the prelate as a citizen approves. The constitutional aspect of the question need not now engage our attention. Even were it admitted that, *rebus sic stantibus*, formal and direct religious instruction in schools wholly supported by the State would be in contravention of the nation's organic law, yet it may be remarked that no constitution is immutable. Our own noble instrument has from time to time embodied in amendments, certain rights and privileges, which, it may be well thought, were never contemplated by its framers. What has thus been done to extend the scope or meaning of the Constitution, may likewise be done in the matter of public religious instruction, should this be demanded by reasons of public welfare.

But Bishop Lawrence is not in harmony with many religious leaders, in his own communion, and without it. It was Bishop Williams, of Michigan, if we mistake not, who found some connection between the dwindling attendance at Church services and the Sunday school, and the "unreligious" system of public school training. The views of the Methodist Bishop Candler, on purely secular instruction, are well known, and the Episcopalian *Living Church* has published on more than one occasion letters from members of that Church, asking for more religion in the schools, or, preferably, a well-organized system of parochial schools.

## JESUITS IN DISGUISE

Our Lutheran brethren of the old stock, still cling to the parochial system, and one of the best arguments ever evolved in favor of the religious school was published, a few years ago, by a professor in a Lutheran seminary. The trustees of Boston University, an institution under the control of the Methodist Church, announce that "the Protestant Church is now losing over fifty per cent. of her young people, because she has not yet developed an adequate system of religious instruction." Even Dr. Washington Gladden, who prefers to leave the public schools as they are, admits that all religious teaching has been completely excluded from the system. "We all admit the failure of the public schools in the moral training of children," said the Reverend Dr. J. W. Cochran, at the Council of Church Boards of Education held last week in Chicago. Bishop Lawrence argues that religious instruction merits no place in the schools, because such work lies entirely within the sphere of the Church and the home. As

theory, this may stand, but in point of fact, many non-Catholic churches and non-Catholic homes, do not take their undoubted duty with any degree of serious purpose. "The failure of our schools to provide proper moral instruction," continues Dr. Cochran,

must not be laid at the door of popular prejudice, or legislative neglect, but at the doors of the churches. We all admit the failure of the public schools in the moral training of children. Parallel with this is the fact that we are a people who are giving up the home for the club. We are not living up to the morality we applaud from the pulpit.

The failure of the home to provide proper moral training is fast becoming the common theme of modern satirists. Nor is the influence of the churches, according to some of their prominent spokesmen, strong enough to counteract the baneful effects of the irreligious home and the "unreligious" school.

## INEFFICIENT SUNDAY SCHOOLS

The situation can not be met adequately by the reformed Sunday School. As a rule, children find the old-fashioned Sunday School a burden. The new Sunday School is often little more than a social settlement or a rallying-place for the boy scouts and the girl campers. If the old Sunday School was dull because of too much religion, its successor has assuredly removed one cause of tedium. But at best, it has but one session weekly, and that for but an hour. In this brief period, it is expected to supplement the shortcomings, and correct the errors, of five four-hour sessions in the "unreligious" school. The conditions are not equal.

With little religion, then, in the home, none at all in the school, and the Protestant churches, as a body, apprehending no danger in a very grave situation, how can the conclusion be avoided, that we are training up a generation which will believe that all religions are equally good, and none of sufficient importance to wield a dominant influence in the conduct of private or public life? Small wonder, that religious-minded men outside the Catholic Church, are asking if this absolute divorce between education and religion is profitable either to Church or State. "The separation of Church from State in America," declared the Presbyterian, Dr. H. H. Sweet, at the Chicago Council, "was never intended to go so far as to leave the children of our public schools without moral instruction." And Dr. Sweet then proceeds to recommend a staff of religious teachers to aid the local pastor, and the use of the public school buildings with their many facilities, for religious instruction.

## TIME'S CHANGES

Surely, the times are changing. It was not so long ago that the American plan of absolute exclusion of religion from the public schools was generally thought to be, if not the ideal, at least the most practicable method within human devising. The great majority of non-Catholic educators accepted it as final and, on the whole, as satisfactory. To criticize the public school or any of its works, marked the critic as a Romanist, a Jesuit in disguise, a malcontent, meditating spoils, stratagems, and treason. The intrinsic connection between the little red schoolhouse and good citizenship was thought as obvious as the simpler forms of short division. Children were to be made into defenders of Church and State (or was it State and Church?) by receiving a purely secular education. The churches, doubtless, were wont to insist upon a weekly hour of Sunday School, but "unreligious education," as modern apologists prefer to term it, was accepted even by the churches, not as inevitable, but as preferable. For religious education, mark you, smacked of Popery, the Pretender and all things unholy. It recalled memories of

de Montfort, Alva, thumbscrews, the Spanish Inquisition, and the slaughtered saints of Piedmont. It menaced the overthrow of our hard-won liberties. It was identified with Romanism, and that was enough to justify its rejection by godly folk, following, unwittingly, the example of Julian the Apostate, the legitimate father of "unreligious" schools. Even Renan admitted that since Christ has become the corner-stone of humanity, the attempt to tear His name from the world would rend the world to its foundation. But we thought it an easy and a necessary task to tear His name from our schools, and we did it blithely. We even tried to beguile ourselves into the belief that the moral law did not need God's sanction, that we could teach a fairly satisfactory, an eminently respectable religion, without implying the existence of a revelation imparted by a Supreme Being.

#### NOT WISE BUT HASTY

We are beginning to discover that the plan was hasty rather than wise. We succeeded, as Dr. Gladden affirms, in banishing all religious instruction from the schools. Now we suspect that the results in private and public life are not satisfactory. Having sent religion to Siberia, we are seeking some means of recalling her, or of finding a suitable substitute. Some school authorities have taken refuge in "ethical culture." It is a poor alternative. Ethical culture might have met the immediate needs of a purely pagan population, from whose minds the very idea of God had well-nigh faded, but it by no means reaches the high levels attained by such pagans as Plato, Aristotle or Cicero. In the twentieth century, the kindest judgment that can be passed on it, is that it is an anachronism.

An *Atlantic Monthly* essayist assures us that the question of the restoration of religion to the schools, one of the most important of our day, clamors for an immediate solution. What will the answer be? Shall we live to see the day in which religious schools shall be supported wholly or in part by public funds? Whatever the answer, the fact that the question is moved furnishes another justification for the once-despised parochial school.

PAUL L. BLAKELY, S.J.

#### SOCIOLOGY

##### The Sisters of the Good Shepherd

"POOH!" said a society lady, who dabbles in politics and sociology. "Out at the Good Shepherd, they only teach a girl to wash clothes and peel potatoes."

It is among thoughtless people of this class, or sociologists who blink in amazement at mention of the supernatural in social work, that criticism of the Sisters of the Good Shepherd is usually found. Sometimes the criticism is based upon total ignorance, or prompted by an anti-religious prejudice. As attending physician at the Chicago House of the Good Shepherd, I have come in contact with the work of the Sisters in many phases. I feel, therefore, that I am competent to speak of the difficult problem which confronts them, and of the admirable manner in which they endeavor to solve it.

#### THE PROBLEM

In reclaiming the young girls entrusted to them, the Sisters know that something more is needed beyond clean sheets, sunny gardens, fragrant flowers, gentle zephyrs and sweet milk. They know, to begin with, that the value of religion in rehabilitating lost children can not be overestimated. Next, the child or young woman must be isolated from her previous unhappy environment. Her childhood, which many never had save in name, must be remade. Her neglected school training must be supplied. She must be drilled in habits of

industry. She must be given a motive in life, and fitted to begin life anew. It is usually impossible to think of these girls as afterwards occupying positions of trust or importance, or in the professions, even those requiring but a limited preparation. This statement is true generally, although from time to time exceptions occur and are provided for. But as most of them must be self-supporting, the question of a suitable trade or occupation becomes of vital importance. To the solution of this individual problem, the Sisters devote much careful attention.

#### GENERAL AND VOCATIONAL TRAINING

In the Chicago House, with which I am best acquainted, every girl is required to attend school, held on the premises, until she is sixteen years old. After that, while attendance is not compulsory, the girl is encouraged to continue her schooling. It is thought that unwilling attendance does the girl little good, and wastes the time more profitably devoted to willing pupils. Girls who evince any talent for music are given an opportunity to develop it. The different classes have very creditable orchestras and choruses, and dramatic and musical entertainments are frequently given by the girls to appreciative audiences of their own number.

In vocational training, the Sisters' idea of an acceptable trade is one in which a girl, of probably less than average intelligence, can readily find continuous employment in surroundings not dangerous to health or morals, at a wage sufficient for decent support. The seasonal trades are barred because of the prolonged periods of idleness each year. Cleaning and dyeing, the "dusty" and poisonous trades are obviously undesirable, while hotel and similar work is objected to on moral grounds. Of the acceptable trades or occupations, domestic service, despite what has been said of it by certain sociologists, appears to meet the requirements most fully. Unfortunately, however, the girls themselves do not care for it, and few take it up.

#### SEWING AND MILLINERY

In the sewing trades, workers are always in demand, although in sweat-shops and many factories the wages are low. Yet there is always a need, especially in smaller communities, for dressmakers and seamstresses, and the woman who can, and will, do plain sewing, is always in demand.

The Sisters begin by teaching the girl the plainest kind of plain sewing, both hand and machine. At first she runs seams, sews on buttons, makes button-holes, and works on the cheaper grades of clothing. As her skill increases she is given finer work, and becomes a finisher. Then she is taught to cut and fit, and if she shows an aptitude for the work, she may even become a designer. If she shows a taste for fine hand-work she learns to make lingerie, layettes and embroidered fabrics. Millinery is likewise a subject of instruction, and pennant-making has recently been added. It is, of course, impossible to develop every girl into a first-class dressmaker or milliner, but when she has finished the Sisters' instruction, she is quite able to earn an honest living with her needle.

#### LAUNDRY WORK

Laundry work also offers an opportunity for these girls. In the newer laundries sanitary conditions, while not ideal, are improving, and wages show an upward tendency. The Sisters endeavor to give every girl who works in the laundry, a thorough training in all branches of the work, in which women can be employed in commercial laundries. The girls are shifted from one machine to another, and from machine to hand-work, until they have a practical knowledge of the whole trade. Only a small percentage of the girls have the

ability to complete the entire course satisfactorily, but those who do are qualified to fill any position in the ordinary commercial laundry. Most of the girls, however, can do really good work in one or two lines. Those who may be able to do excellent hand-work, are often quite incompetent to use the machines, while others who are capable at machine work fail utterly in everything else. It must be remembered that the majority of these girls have had little or no home training, some have never been inside a school, and not a small number are mentally subnormal. This, of course, makes their training far more difficult, and precludes, as a rule, showy, remarkable results.

#### A CRITICISM

In the "Report" of the Pittsburg Survey, the Sisters' laundries are criticized as being conducted for profit rather than for the welfare of the girls, and it is held a matter of reproach that the high-grade work, which is well paid in commercial laundries, is done by the Sisters themselves or by paid employees. To say that these laundries are run for the personal profit of the Sisters sounds like a joke. The Sisters are willing to admit that their laundries bring in a small revenue, which is devoted entirely to their very frugal support, and for the benefit of the girls. Had they the liberal appropriations granted to certain State institutions, they would be enabled to extend their usefulness; but even in this case, they believe that it is a physical good for girls of this class to be obliged to work systematically, and that it is a training in self-respect to let them know that their own work contributes to their own support.

The author of the Pittsburg "Report" does not seem to know that the primary object of the Sisters is the moral reformation of the children committed to their care. Vocational training may well be subordinated to moral regeneration, and labor is but one indirect means to that end. But the author forgets that all trades are not open to these children. Circumstances limit them to a small circle, and even in these, with the most careful training, many will never be capable of doing more than the commonest routine work.

#### RESULTS

Statistics of actual results are always hard to get, and when obtained are usually fragmentary and unsatisfactory. Some State institutions can show a splendid record of restored health, and apparently increased economic value, in the children. But as to the real moral improvement of their patients, nothing is said. In this, they differ from the Catholic institutions.

The Sisters of the Good Shepherd show an equally good record of physical rehabilitation, but they have little use for statistics. When a girl enters the home, she is given a name by which she is known to every one during her stay. Her identity is thus concealed from the other girls. Many of the girls who "make good" do not keep the Sisters advised of their progress, or even care to admit that they were once trained by the Sisters. This is only natural and, in a measure, is as the Sisters wish. Their object is not the compilation of statistics for a sociological board, but the rehabilitation of the girl. However, others do keep in touch with the Sisters, or with the local clergy, and records show that approximately eighteen per cent. have completely reestablished themselves in society. Of those who fail to make good, and go in for ex-nun literature and the lecture platform, we also hear from time to time. The notorious Maria Monk was one of the first.

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#### NOTE AND COMMENT

According to the Boston *Transcript*, the Gospel was first preached to the poor in France on January 17, 1872. The preacher was an Englishman, the Rev. Dr. Robert McAll. Comment upon this statement seems utterly superfluous. The *Transcript* also announces that Dr. Slattery, who has positive proof that the war was started by the Pope and the Jesuits, is to preach upon a proposed amendment to the Constitution, "with a prelude on the earthquake." If the *Transcript* must print nonsense, why not label it "Adv."?

Some years ago, a man was indicted for murder. Conviction followed a long trial, and life-sentence was imposed. After a few years, he was pardoned. It is now established that the accused man's friends and relatives expended \$162,687.16 in defending him. The costs to the State in this bitterly-fought trial were probably equally great. No one claims that either the prosecution or defence used the money improperly. But the facts seem to bear out the statement, recently made by a prominent jurist, that justice is largely a matter of dollars and cents.

The "Laymen's League for Retreats and Social Studies" is fortunate in having secured the genial and eloquent Governor Walsh, of Massachusetts, for its annual lecture, which takes place this year on February 1, at Carnegie Hall. The subject chosen is "Humanitarianism in Government," a topic on which the Governor is qualified to speak both by knowledge and achievement. Called to fill a difficult position, he has proved himself a man of courage tempered by a keen sense of justice that has never failed him under any circumstance. The patrons of the "League" are to be congratulated on getting for their lecture so capable an advocate of humanitarianism and good government.

Mother Suzanne Josephine Deplanck, head of the Sisters of Christian Education in the United States, died recently at St. Agnes Hospital, Baltimore. Mother Deplanck was born of a wealthy and distinguished family at Lille in France, May 21, 1857. Her early experience in following her vocation was not unlike that of the saints. While excellent Catholics, her family did not incline favorably toward Suzanne's religious aspirations, and exacted a promise that she would wait four years before entering a convent. During these years the young girl was introduced to the brilliant society of Europe's capitals, but her intentions remained unchanged, and in 1879, she entered the novitiate of the Sisters of Christian Education. As superior during eighteen years of the Hillside Convent, Farnsborough, England, Mother Deplanck exercised a wide influence as an educator. She came to the United States in 1908, and opened the little school in Asheville, North Carolina, which has since become St. Genevieve's College. A woman of rare intelligence and personal charm, and a religious of deep piety, Mother Deplanck took an active interest in everything tending to promote the cause of education and religion.

Priests have become "a thwart and disnatur'd torment" to the *Menace* in more ways than one. Some time ago the unspeakable paper made serious and entirely unfounded charges against the worthy Father Francis P. Rossmann, of the diocese of Wheeling. He brought suit and the case has just been decided in the Federal court at Joplin, Missouri. As in the other cases where action was taken, the court decided for the plaintiff and returned \$1,500 damages against the *Menace* Publishing Company. Furthermore the *Sunday Visitor* for January 24 is authority for the statement that

three prominent members of the *Menace* staff have been arrested on seven distinct counts of violating the postal laws, and the *Visitor* proceeds to say that the postmaster of Aurora and two mail clerks were convicted of assisting the *Menace* to violate postal regulations. All this is a distinct gain for justice and decency.

Bishop Thomas M. A. Burke of Albany died suddenly of heart disease at his episcopal residence on January 20. He had been for more than twenty years a faithful administrator of the office committed to him. Warned by his physician on the previous Sunday that in his overtaxed condition it would not be advisable to attend the functions of the Holy Name celebration he answered insistently: "I want to be with the men on this big day." On June 30, 1914, he had been granted the happiness of celebrating the golden jubilee of his priesthood. Again it was characteristic of the man that the thousands of dollars donated to him on that occasion were all turned over to the poor of his diocese. He was born in Ireland, January 10, 1840, and received his early education under the direction of his father, Dr. Peter Ulric Burke, a Trinity College man. He studied at the Assumption Academy, Utica; St. Michael's College, Toronto, and St. Charles College, Maryland. His ecclesiastical course was made at St. Mary's Seminary and he was ordained June 30, 1864. First appointed assistant in St. John's Church, Albany, he was later made rector of St. Joseph's, and on July 1, 1894, was consecrated the fourth Bishop of Albany. He will long be remembered as a man of apostolic zeal.

It is hard to resist the conclusion that Dr. Burt, the Methodist bishop, is insane. According to press dispatches, he recently went to Detroit to organize in secret a nameless society for the purpose of "fighting the evil influences of the Roman Church upon the political life of our nation." Bishop Burt is obsessed with the idea that "Our courts and our civic officers are largely under the control of the Catholic priesthood." According to the Detroit *Journal*, the meeting in that city was attended exclusively by Protestant ministers. Certain prominent Protestant clergymen, however, look with no favor upon Bishop Burt and his wild theories, for which he does not, and can not, offer a shred of evidence. "It is incomprehensible to me," said Bishop Williams of the Protestant Episcopal Church to a *Journal* reporter, "how such an organization as you describe can be projected. I can hardly believe that it exists. I would like to know really what Bishop Burt wants to do":

Bishop Williams discussed the matter as if he had a bitter taste in his mouth. "We don't like the idea at all. I detest the *Menace* and kindred activities against one church or another. I know of no glaring dominance in politics by Roman Catholics. Of course, when a man gets into office he may allow his religious convictions to influence him; but that is true of Methodists as well as Roman Catholics. It is true of all religions. With regard to the parochial schools, I am only sorry that we can not all get along on such an important matter as education."

The Rev. George H. Wald, formerly editor of the *Michigan Christian Herald*, now financial secretary of the Baptist Ministers' Aid Association of Ohio, Indiana, Michigan and Wisconsin, disclaims all knowledge of Bishop Burt's secret society, and gives it as his opinion that "the Baptist ministers ignore this movement altogether." Other Detroit clergymen had been invited, but refused to hear Bishop Burt. It is only kind to believe that the bitter hatred displayed by Bishop Burt toward everything Catholic, is the result of a mind deranged. It is to be regretted, however, that those who might exercise some influence over him, allow him to go about the country, doing his best to stir up a similar hatred

in the minds of Protestants living in peace with their Catholic fellow-citizens.

The second annual report has been published of the Archbishop Ryan Memorial Institute for Deaf Mutes, which is conducted at 1803 Vine Street, Philadelphia, by the Sisters of St. Joseph. The twenty-nine little boys and girls in their care are being trained after a method which combines the sign and the oral system, and the children's religious education is of course most thorough. There are no tuition fees, both day pupils and boarders are received, and the school is supported by the voluntary contributions of the charitable. Institutes like that in Philadelphia ought to be multiplied throughout the country. There are now more than 89,000 deaf mutes in the United States and fully 18,000 of these are Catholics. We have 148 schools for the deaf but only thirteen are Catholic, and eleven of these are in the East and Middle West. Consequently a large proportion of our little deaf mutes are brought up in non-Catholic institutions. Even if the children have Mass and catechism on Sunday, as they sometimes do in State institutions, the environment of such places is perilous to faith. "If it is so necessary that a religious atmosphere should permeate the education of a normal child, how much more so is it in the case of a defective one."

The recent death at Innsbruck, of Father Hugo von Hurter, S.J., will recall cherished memories in the minds of thousands of priests now scattered over all the earth. Active to the last in his vocation as a teacher, he died with the extraordinary record of fifty-six and one-half years of service as professor of theology. He was born at Schaffhausen in Switzerland in 1832. His father was the famous historian, Frederick Emmanuel von Hurter, a Protestant minister noted for his defence of Christianity, who was later received into the Church. His two sons, Henry and Hugo, were both to become priests and authors of note. Hugo completed a brilliant course of philosophy and theology at the Gregorian University and was ordained to the priesthood in 1855. Two years later he entered the Jesuit novitiate of the Austro-Hungarian province. On November 4, 1857, the theological faculty of the University of Innsbruck was established by imperial decree and the following year saw the young novice-priest installed as a professor of theology. Though in 1903 the national law obliged him to retire as *professor ordinarius*, he continued his lectures without interruption under the changed title of *professor honorarius*. In 1912 the Emperor bestowed upon him one of the highest honors at his disposal: the *Komtur Kreuz des Franz Josef Ordens*. As an author Father Hugo Hurter attained to an international reputation. His compendium of dogmatic theology in three volumes, published in 1882, became the text-book in countless Catholic theological seminaries. The constant demand for new editions was the best index to its continued popularity. Father Hurter was likewise the author of the "Medulla Theologiae Dogmaticæ," in one volume, and editor of the handy edition of the Fathers of the Church, consisting of forty-eight volumes in the first series, and six volumes in the second. His *monumentum aere perennius*, it is thought, will be his "Nomenclator Literarius Theologie Catholicae." In it the great theologian set himself the stupendous task of offering the world a complete register of the development of Catholic theological science from the beginning of the Christian era to the present day. Harnack and other Protestant writers have freely acknowledged that this work is indispensable to the student of theological science. Father Hurter was likewise an eloquent preacher and a zealous retreat master. He has left us several volumes of sermon sketches and two volumes of valuable retreat matter. The great man will be most dearly remembered in the prayers of his former pupils.